

英華合璧

H. J. Cressabon

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H. J. Conradson.

To Professor Riessler
with hearty greetings
from your friends
in China.

H. J. Conradson

1924.

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MANDARIN PRIMER

PREPARED FOR THE USE OF JUNIOR MEMBERS OF THE

CHINA INLAND MISSION

BY

F. W. BALLER

Sixth Edition.

SHANGHAI

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P R E F A C E.

BEGINNERS in the Mandarin Dialect amongst our missionaries have often been heard to express a wish that they had some simple Primer specially designed for their own use, so that they might as soon as possible learn what was requisite for commencing their work. Of existing handbooks many seem specially designed for Merchants, whilst others, such as Sir Thomas Wade's masterly Pekinese Exercises and kindred publications, are rather suited for the Consul or Diplomatist.

This Primer contains simple lessons and exercises on the very subjects which the young preacher needs to know about, either in his work or in every day life; and also vocabularies of special words used in Study, Travelling, Renting Houses, Etiquette, Household Management, etc. A few translations of common documents, such as Bank Drafts, Passports, Leases, Boat Agreements, etc., are added for the information of the beginner.

An imaginary dialogue, with a visitor on Christianity, is also introduced, whence it is hoped the student may cull a few useful colloquial phrases. He will, however, kindly refrain from looking upon this as a Theological Compendium, or as representing the doctrinal or ecclesiastical views or practices of the China Inland Mission; which, being a comprehensive and catholic Mission, represents all Evangelical Protestant communities. The Editor is *alone* responsible for all doctrinal statements. The student will therefore regard it merely as a collection of serviceable words and sentences used by preachers, to be adapted by himself as he thinks best. The English version of the dialogue was written after the Chinese, and will be found to have much of the abruptness of a literal translation.

As to the mode of using this Primer, the beginner is advised to learn the examples off, so as to be able to repeat them quite fluently.

PREFACE.

One of the greatest difficulties in *speaking* a new language is to have the words that we *do* know ready for instant use. Learning sentences off *very fluently* helps to remove this difficulty and to set our tongues a-going. Idioms and constructions, learnt from the lessons, should be varied and applied by the aid of the vocabularies. Another difficulty we meet with is to have materials for practising conversation with our teacher; the lists of words and names will supply abundant topics for talk.

The learner should always be on the look out for peculiar local expressions, and should learn them with the greatest care and use them freely. A teacher is unwilling to tell us localisms, though he always uses them himself; but a good way is constantly to ask him "How do you express this sentence here in this city?" When a colloquial expression or word is found, it should at once be entered on the same page with the Mandarin equivalent.

On the knotty point of Romanizing we must say a few words. Many systems of Romanizing are in existence, almost every English writer on Chinese feeling himself impelled by a sort of fatality to devise a new one. The explanation of this doubtless is, that neither can our lips reproduce Chinese sounds with perfect accuracy, nor can our letters completely represent them; and students always feel a little dissatisfied with the labours of their predecessors.

Of the systems at present in use, Wade's undoubtedly holds the field without a serious rival. It has been adopted in the Consulates and Foreign Customs, and will probably never be superseded, especially as it represents Pekinese so admirably.

The system, however, which we have used in this Primer, is that of the China Inland Mission. It has stood the test of more than twenty years of practical use; and we believe it will commend itself to students of the Mandarin Dialect. It was only adopted in preference to Wade in this series of handbooks with the greatest reluctance, and after mature consideration and consultation. But we firmly believe that for practical use in central and western China it is more serviceable than Wade. Further, it is a system in which the natives can be taught to read the Scriptures. Wade, on account of its inconsistencies, cannot be so used. To indicate one or two of these:—Wade spells *ua* (China Inland Mission system), *wa*; *kua* should be

PREFACE.

consistency be *kwa*, but it is not, it is *kua*; *iao* being *yao*, *kiao* should be *kyao*, not *kiao* as he spells it; *tsi* being *tzü*, *si* should be *szü*, instead of *ssü*, and *chi*, *chzü* instead of *chih*; *iang* being *yang*, *kiang* should be *chyang*; *huei* being *hui*, *kuei* should be *kui*; *huen* being *hun*, *uen* should be *un*; *ien* being *yen*, *t'ien* should be *t'yen*; *ü* being *yü*, *k'ü* should be *ch'yü*, not *ch'ü*; *iu* being *yu*, *tiu* should be *tyu*; and so on.

Another insurmountable fault in Wade, which prevents his system being adopted for Southern Mandarin, is that he does not give any representation of the fifth tone or *ruh-sheng*, that tone not being heard in Peking.

In all seriousness we would make one earnest request of the beginner. We beseech him to refrain from inventing a system of his own until he has been a little while in the country. Let him, for a few months at least, give his predecessors credit for doing their best, and adopt and learn some *one system in its completeness*. After a year or two he can exercise his rights as a British Subject, and put us all straight by some new orthography of his own.

The Medical Lists have been kindly furnished by Dr. Douthwaite of Chefoo. To avoid repetition, the names of some parts of the body are not reprinted in the list on page 229, they having been already given on page 164.

PREFACE TO SECOND EDITION.

IN this edition the whole of the first part has been re-written and re-arranged; and indexes have been added in English and in Romanized with Character. The medical lists now give the Romanized in addition to the Character, and the remaining lists have been arranged alphabetically, both in regard to the subjects and the words found under them. The whole work has been systematically arranged to facilitate reference.

Many alterations have been kindly suggested since the issue of the first edition; some of which are now embodied in the work. In such an elementary book, however, it is neither possible nor desirable

PREFACE.

to deal exhaustively with Chinese even as spoken; hence many suggestions have not been adopted.

A new feature in this edition is the introduction in each lesson of Miscellaneous Examples, and an Exercise for translation—both in Romanized. By means of the former, the use of each character not previously exemplified in the lesson is illustrated: while the latter helps to render the student more familiar with the idiom before proceeding to translate the corresponding Exercise from English into Chinese. By use of the Romanized, space is economised, and the book saved from becoming both bulky and expensive.

Greater prominence has been given in this edition to such words and expressions as are most needed by preachers of the Gospel. The definite object kept in view has been to enable such to tell the glad tidings of salvation to the Chinese at the earliest possible period. Hence many things, useful in themselves, have been omitted as being foreign to this end. Later on, the student can profitably pursue other branches of study for himself, but at first he will do well to keep to the lines here indicated.

The whole work is commended afresh to the blessing of God, with the prayer that it may be abundantly-used to make known His love in Christ Jesus. May He graciously bless it to this end.

GANKING, *June, 1891.*

PREFACE TO THIRD EDITION.

WITH a view to aid the beginner, several new features are introduced into this edition. The number of Lessons in the first part has been reduced to twenty, while the Reading Lessons have been made slightly longer. A good deal of information suitable for more advanced students is transferred to the Appendix, where some additional matter has also been inserted. The adoption of this plan has made it possible to give a more detailed explanation of certain words and phrases than seemed advisable in the Lessons themselves.

In dealing with construction, grammatical forms and expressions have been reduced to a minimum. It has seemed more advisable,

PREFACE.

in such a language as Chinese, to proceed on the principles of Correspondence and Contrast, rather than on the principles of grammatical analysis. Hence the points of similarity and difference have been emphasized by placing side by side parallel or opposite constructions.

The paragraphs in each Lesson have been numbered, and a full Synopsis of each is given at the beginning of the book. This, with a Synopsis of the Appendix (which is similarly arranged), together with full Indexes to Notes, Lessons and Vocabularies, will, it is hoped, enhance the value of the work by giving to it, in addition to its initial use as a Primer, the advantages of an English-Chinese Vocabulary.

The small figures following the words in the Vocabularies refer to the numbers of the corresponding Numerary Adjuncts, of which those more commonly in use are printed on pages 113, 114, and also for greater convenience on a card.* This arrangement enables the student to see the meaning of any given Numerary Adjunct at a glance, and precludes the possibility of mistaking it for the word to which it belongs. Where two sets of figures occur opposite the same word either of the Numerary Adjuncts referred to may be used with it.

I am indebted to the Rev. G. G. Warren, Wesleyan Mission, Teh-ngan for several very useful hints, and perhaps more deeply indebted to those I have had the privilege of helping in the initial stages of their Chinese study. Their difficulties, blunders, and questions have afforded a rich field in which to glean many an idea incorporated in this edition. And it may be some small encouragement to them to know that their mistakes have contributed to the making of the way more easy for those who are following in their steps.

* May be had separately. Price five cents.

GAN-KING, October, 1894.



CONTENTS.



HOW TO BEGIN	...	...	...	...	...	...	...	...	x
INSTRUCTIONS FOR NATIVE TEACHERS	...	...	...	...	...	...	...	...	xii
THE ROMANIZED SYSTEM:—									
PRONUNCIATION, ASPIRATES AND TONES	...	...	...	...	...	...	...	...	xv
Tones and Aspirates with reading exercises on the same	...	...	...	...	...	...	...	...	xviii
Initials and Finals	...	...	...	...	...	...	...	...	xix
„ Separate lists of	...	...	...	...	...	...	...	...	xxi
Combinations of Initials and Finals in regular order	...	...	...	...	...	...	...	...	xxii
STRUCTURE OF CHINESE CHARACTERS:—									
Radicals and Phonetics	...	...	...	...	...	...	...	...	xxvii
How to find characters in the Dictionary	...	...	...	...	...	...	...	...	xxviii
Rules for finding the Radical of character	...	...	...	...	...	...	...	...	xxix
Writing, with Order of the Strokes	...	...	...	...	...	...	...	...	xxxi
SYNOPSIS OF LESSONS I TO XX	...	...	...	...	...	...	...	...	xxxiii
„ „ APPENDIX	...	...	...	...	...	...	...	...	xxxviii
THE TABLE OF SOUNDS.									
Notes on the Table of Sounds	...	...	...	...	...	...	...	...	xli
PREFATORY LESSON	...	...	...	...	...	...	...	...	xliii
LESSONS I TO XX (WITH EXERCISES AND VOCABULARIES)	...	...	...	...	...	...	...	...	1-112
VOCABULARIES FOR EXERCISE IN COMPOSITION:—									
I. 53; II. 69; III. 79; IV. 91; V. 105.									
LIST OF NUMERARY ADJUNCTS	...	...	...	...	...	...	...	...	113
READING LESSON	...	...	...	...	...	...	...	...	115
THE BOOKS OF THE BIBLE	...	...	...	...	...	...	...	...	125
THE ESSENTIALS OF ETIQUETTE	...	...	...	...	...	...	...	...	127
LISTS ALPHABETICALLY ARRANGED:—									
Banking, postal and telegraphic	...	...	...	...	...	...	...	...	133
Buddhism	...	...	...	...	...	...	...	...	140
Church, The	...	...	...	...	...	...	...	...	141
Clothing, colours	...	...	...	...	...	...	...	...	144
Confucianism	...	...	...	...	...	...	...	...	147
Food	...	...	...	...	...	...	...	...	149
Furniture	...	...	...	...	...	...	...	...	152
Household expressions	...	...	...	...	...	...	...	...	153
„ and toilet requisites	...	...	...	...	...	...	...	...	155

CONTENTS.

Houses and building	157
„ land, rent and purchase of	160
Official designations	163
Person, The	164
Rank and Relationships	166
Taoism	168
Trade—Names of shops	169
„ „ workmen... ..	172
Travelling generally	173
„ by boat	174
„ „ road	177
COMMON DOCUMENTS WITH TRANSLATIONS :—	
Barrow agreement	180
Boat agreement	182
Money draft and receipt	184
Passport	186
Addressing an envelope, style of	188
Rental, deed of	189
Sale „	190
DIALOGUE WITH AN ENQUIRER	192
MEDICAL LISTS :—	
Anatomical terms... ..	229
Pathological „	232
Materia Medica	236
Surgical instruments	239
GEOGRAPHICAL NOTES :—	
Boundaries and divisions of China proper	240
„ of the Provinces	241
The chief rivers and lakes and the Grand Canal	242
Names of the Twenty Provinces and their chief cities	244
The Manchurian Provinces	249
COMMON WORDS FOR EXERCISE IN COMPOSITION	251
APPENDIX	257
KEY TO EXERCISES—ENGLISH	279
„ „ CHINESE	285
ANSWERS TO EXERCISES ON PAGE 264, AND <i>kiah-tsi</i> (甲子)	301
ENGLISH INDEX	302
CHINESE INDEX	325
INDEX TO NOTES AFTER LESSONS I to XX	349

HOW TO BEGIN.



GENERAL RECOMMENDATIONS.

FIRST master the Table of Sounds. This will enable you with the aid of the Notes on the same to make such changes throughout the book as local requirements demand. It will further be of value in the acquirement of a clear enunciation. Discard all muttering and speak distinctly. Go steadily through the "Combinations of Initials and Finals in regular order" imitating the teacher in his pronunciation, tones and aspirates. It may be as well at this stage to call his attention to the *Kiao Fah Sū Chī* (教法須知) or "Instructions for Native Teachers," printed in Chinese style immediately following these recommendations.

Follow on with the "Exercises on Tones and Aspirates." Thoroughly master them if you would speak good Chinese. Through neglect of this, much of the Chinese spoken by foreigners is any thing but "Chinesey."

Then proceed to the Lessons, supplementing the vocabularies contained in them if need be, from the Lists in the latter part of the book and in the Appendix.

II. Converse as much as possible with the teacher. This will keep him from going to sleep, and will be of great service to you.

As you advance in your studies, try and explain to him whatever you are reading together; then get him in turn to explain it to you. This will enable you to see how he expresses his thoughts in general, and in particular the special ideas you have tried to bring before him. It is a good thing to shew him a picture, and try to explain it.

III. Dictate the Miscellaneous Exercises to the teacher and ask him to write them in Chinese. This will serve the purpose of enabling you to see whether your pronunciation is correct, and also be of great value in training you to recognise the character in its written as well as in its printed form. If the above advice be followed, the Romanized Chinese will be found as useful as if it were printed in Character.

HOW TO BEGIN.

IV. Beware of "accommodated" Chinese. Take note of words, phrases and sentences, as they fall from the lips of those around you. Mix freely and constantly with the people. You will thus learn idiomatic equivalents for foreign phrases and sentences, and by constant use be able to convey your ideas intelligently to the people.

V. In early attempts to speak Chinese, avoid the errors (into which it is easy to fall) of speaking *too fast*, *too low*, or in *too long sentences*. Aim at short sentences slowly and deliberately uttered, enunciate every word clearly and distinctly, and rather than lower your voice raise it above its ordinary conversational pitch.

教法須知

今夫萬國之言語不同五方之風氣各異是知中國之詩書文字其有殊於外國者不待言矣而況中國有中國之音外國有外國之音各隨地土爲然也夫所謂中國之音者則有上下平上去入之分焉而外國人素不聞有此也不聞有此則語音旣已不同亦教書自然有異又何能拘泥陳規致令學者有似是而非之弊也且華人之教華人者門館以字真句酌爲上經館以講改文理爲佳初未嘗示以五音而五音亦卽寓於其中焉而教西人則非教華人可比也蓋以西人之學華語者非五音不能爲言者也而我之教西人者能不先告以五音乎不但此也間嘗有學五音而並不成音者豈可仍執泥五音乎是非告以唇齒喉舌之音不可更以該字出氣與否教之如此一一辨明則音同者庶免混雜卽音混者亦可分清豈猶有亥豕之訛聲音之誤也哉所最要緊者外國之地土不同人生之資質各異務要因材而教不必概然以觀譬於聰明人讀書一說卽知一講卽懂此甚易易也而魯鈍人豈其然乎雖師者終日盡心訓誨而學者猶是隔木相窺如此之人師將置之不問乎抑將聽其自然乎而何能

後已耳今寫教書要規數條附列於左是以不揣冒昧不畏詆譏願我同志之人幸勿以予言爲妄云

一必教以五音爲先如上下平上去入是也五音爲何上平聲大而高下平聲小而低上聲上而長去聲橫而短入聲重而濁如此等類推之可知五音之大概也學者可不先辨於此諸

一必又要教以唇齒喉舌者何也蓋因有五音之不能明辨者必要以此告之最爲要緊也抑非必唇齒盡平上但無論是平是上總有唇齒之音如此互相教之則學者自能胸中了然也

一字有出氣不出氣之分苟教者不告以出氣與否而隨口亂貼則與先生同念時固不相上下而一旦獨自說話聽之相隔天淵究其弊端悉是先生不曾告以出氣之故也爲先生者豈可不教以此乎

一讀書不可敷衍了事無論時候淺深總要如絲過扣苟其含糊成誦不分音韻出氣則雖多讀篇章究何有益於學者吾願同志之人勿蹈此弊是幸

一人有賢愚之別不可一概而論也蓋以賢者日誦千言悉應之唯唯愚

然也必也字未懂者宜詳解說音有誤者須辨正真以俟其本本原而
 者日讀幾句必誨之諄諄使以一概論之則愚者不但不能獲益而且有
 損也而可不辨賢愚乎
 一記性有不好歹之分而我於記性好者固可告之一二遍即能記憶而記
 性歹者則不能拘泥遍數總以記得為主那怕日讀幾字只要記得比日
 讀百字不能記得者猶勝十倍也又豈可忽於記性諸
 一教書不可奉承凡從外國初來之人不知聲音之可否全賴先生之教
 之也假使爲先生者不是則是之非則非之而徒以是作非滿口的稱揚
 生怕得罪則其有誤人言也不淺而其自己欺心也益深願我同志諸公
 當以奉承爲戒
 一教書不可將就無論某字某音務先認真辨明不可將將就就以致後
 來話語挾生古語云始入者爲之主使不謹之於始而欲求之於終勢必
 不能然也予與西人讀書十年粗知大略特以此告諸同好當不以爲妄
 談云爾
 一讀書不可拘泥書中之話語正可套書中之話語亦足以啟其聰明開
 其心竅使學者可以由此類推試看英華合璧一書每課後有英語譚華
 語卽於第一課第一句云這是他們自己的書正好套說那是我們的錢
 爲師者能逐日如此引導縱有人十分魯鈍亦不患不能說話矣

THE ROMANIZED SYSTEM.

PRONUNCIATION.

THE simplest and best way to learn the system of Romanized is to take separately the initial and final sounds necessary to form any required combination. In this manner, the value attached to each letter or combination is more readily seen, and the risk of reproducing foreign pronunciation materially lessened.

No attempt has been made to give any so-called 'standard' pronunciation of Roman letters, for the simple reason that each person is a standard to himself so far as niceties of pronunciation are concerned. For instance, it is a fact vouched for on the unimpeachable authority of the natives themselves, that the purest English is spoken in every town in Scotland—especially in the Highlands. A preacher once gravely assured me that he had "a good hop through grass"; but by reference to the context I found he meant "a good hope through grace." A very tall school girl of my acquaintance waxed quite indignant after an address given to the school, in which the lecturer referred to himself and his audience as "teacher and tot" (tot=taught). She objected to being classed among the infants. Who shall decide the 'standard' pronunciation of "neither?" The Irish professor decided it was "nayther."

And as no system yet devised has succeeded in representing Chinese sounds in all cases with unfailing accuracy, it seems on the whole better to leave the precise value of any given letter or combination of letters to be decided locally. As a matter of fact this is done in all systems of Romanized. For example, the sound of the word for 'a stream' (河) may be written *ho*, *hwoä*, *hè*. But neither spelling is of more than local value, as no one of the three accurately represents the sound for 'stream' as given in all Mandarin-speaking districts. In addition, Frenchmen, Germans, and others from the various countries of Europe give a different value to the letters of the alphabet; hence 'standard' pronunciation is of no value to them.

ASPIRATES AND TONES.

Chinese words have two peculiarities which are not met with in the English language, namely aspirates and tones. The beginner is earnestly recommended to pay the greatest attention to these

important elements, and especially during the first six months to spare no pains in mastering them. He will find himself amply rewarded by the increased ease with which he will make himself understood. Chinese words are so numerous, and the sounds so few, that, if we disregard either of these helpful means of distinction, endless mistakes will occur. Both the aspirates and tones must be learnt from the living voice.

ASPIRATES.

The aspirates are represented in Romanized by an inverted comma, thus:—*t'ao*, *p'ing*, *t'i*, *k'o*, are aspirated, and *tao*, *ping*, *ti*, *ko*, without the comma, are unaspirated. The aspiration is hard to describe: it sounds like a sort of guttural roughness, something like *h* between the consonant and vowel; whereas the unaspirated word is soft and smooth. To our ears it makes no difference whether a word is thus aspirated or not. Indeed in some localities in the Scotch Highlands and in Ireland, aspirates after the Chinese fashion are habitually given, *tea* and *key* being pronounced *t'ea*, and *k'ey*, yet this leads to no confusion; but to a Chinaman's ears *ti* and *ki* differ as much from *t'i* and *k'i* as in English *tea* does from *ccffee* or *key* from *padlock*. The beginner will find in a few months from his own experience that this is literally a fact.

Speaking generally, and excepting a few localities, we may say that in Mandarin-speaking districts the aspirates are everywhere the same.

TONES.

Still more peculiar to our foreign ears are the tones. These are inflections of voice not altogether unlike the modulations which we use in foreign languages to express surprise, interrogation, affirmation, uncertainty, or the like; though they have no such meanings in Chinese. That language, containing tens of thousands of words, has only 200 or 300 sounds, so far as Roman characters represent them; whence arises the necessity of additional distinctions in the aspirates and tones. *Ti* or *ki*, in one tone, are just as different from *ti* or *ki*, in any of the other tones as these are from *t'i* or *k'i* aspirated; that is, they are absolutely distinct, and a Chinaman never confounds them. European children, born in China, hear and reproduce the tones unerringly; but we need to train our adult ears and tongues by careful and persevering attention.

One of the simplest and best ways to do this is to imitate a Chinese teacher as he reads over the lists found below, or any other lesson. Follow his intonation in its rise and fall as you would a teacher of music who was singing over to you *doh, me, sol, doh*. There is an analogy in the two things, as in either case there are recognised intervals between the tones and the notes. Imitate so thoroughly that you will be able to distinguish any tone given singly; he who is the best mimic is generally the best speaker. Do not begin to construct theories as to how the teacher ought to say things, but take the position of a learner, and humbly acknowledge your own ignorance. It is specially true of the Chinese language that if any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know.

The tones should always be looked on as a part of the words. It will be a little more trouble to learn them at first; but the added advantage and pleasure of being better understood through using them, will more than compensate for any time spent in acquiring them.

To know them thoroughly will also greatly facilitate the task of learning another dialect. The same tones are often given differently in different districts. For example, the "*shang-p'ing*" as heard in Nanking, is quite different from the same tone as heard in Hankow. But if the student have learnt the tones as part of the words, he will have little difficulty. For he will rightly conclude that if one word in, say the "*shang-p'ing*," is sounded in a certain way, all the other words in that tone will be sounded in the same way: and so on with the other tones. Any time therefore given to acquiring a thorough knowledge of them will be time well spent, and will be amply repaid later on.

Unlike the aspirates, they are not the same in all Mandarin districts; Western, Southern, and Northern tones, for instance, being different in pitch, though called by the same names.

There are *five tones* in Southern Mandarin, namely:—

- | | | | |
|------------------------|-----|--------------------------|---|
| 1. Upper even tone, or | 上平聲 | <i>shang-p'ing sheng</i> | 口 |
| 2. Lower even tone, or | 下平聲 | <i>hsia-p'ing sheng</i> | 口 |
| 3. Ascending tone, or | 上聲 | <i>shang sheng</i> | 口 |
| 4. Departing tone, or | 去聲 | <i>kü sheng</i> | 口 |
| 5. Entering tone, or | 入聲 | <i>ruh sheng</i> | 口 |

The adjoining column shews how these five tones are indicated on a Chinese character. The last, or *ruh sheng*, is also indicated in the Romanized by a final *h*.

EXERCISES ON THE TONES AND ASPIRATES.

The beginner is recommended to read over the **two** following short lists with his teacher.

The first one is drawn up as an exercise on the tones. It should be read over and over again till the tones can be reproduced.

The second exercise is intended to shew the distinction between aspirated and unaspirated characters. The two characters under each sound are the same in tone, but the first is unaspirated, and the second aspirated. A little patient attention will soon shew the difference between them.

I.

夫 *fu*
扶 *fu*
府 *fu*
付 *fu*
福 *fuh*
梯 *t'i*
題 *t'i*
體 *t'i*
替 *t'i*
剔 *t'ih*
耶 *ie*
爺 *ie*
野 *ie*
夜 *ie*

頁 *ieh*
衣 *i*
移 *i*
倚 *i*
義 *i*
益 *ih*
烏 *u*
無 *u*
五 *u*
務 *u*
些 *sie*
邪 *sie*
寫 *sie*

謝 *sie*
洩 *sieh*
低 *ti*
提 *t'i*
底 *ti*
弟 *ti*
的 *tih*
摸 *mo*
魔 *mo*
麼 *mo*
磨 *mo*
末 *moh*
呼 *hu*
湖 *hu*

虎 *hu*
戶 *hu*
忽 *huh*
批 *p'i*
皮 *p'i*
痞 *p'i*
屁 *p'i*
劈 *p'ih*
嗎 *ma*
麻 *ma*
馬 *ma*
罵 *ma*
抹 *mah*
詩 *shi*

時 *shī*
始 *shī*
市 *shī*
拾 *shih*
鋪 *p'u*
菩 *p'u*
普 *p'u*
鋪 *p'u*
僕 *p'uh*
溪 *k'i*
其 *k'i*
起 *k'i*
契 *k'i*
乞 *k'ih*

II.

比 <i>pi</i>	道 <i>tao</i>	幹 <i>kan</i>	底 <i>ti</i>	朱 <i>chu</i>
圮 <i>p'i</i>	套 <i>t'ao</i>	看 <i>k'an</i>	體 <i>t'i</i>	樞 <i>ch'u</i>
丁 <i>ting</i>	宗 <i>tsong</i>	罷 <i>pa</i>	單 <i>tan</i>	兵 <i>ping</i>
聽 <i>t'ing</i>	聰 <i>ts'ong</i>	帕 <i>p'a</i>	貪 <i>t'an</i>	娉 <i>p'ing</i>
張 <i>chang</i>	個 <i>ko</i>	鼓 <i>ku</i>	早 <i>tsao</i>	津 <i>tsin</i>
昌 <i>ch'ang</i>	課 <i>k'o</i>	苦 <i>k'u</i>	草 <i>ts'ao</i>	親 <i>ts'in</i>
招 <i>chao</i>	剪 <i>tsien</i>	精 <i>tsing</i>	貞 <i>cheng</i>	抱 <i>pao</i>
超 <i>ch'ao</i>	淺 <i>ts'ien</i>	清 <i>ts'ing</i>	稱 <i>ch'eng</i>	泡 <i>p'ao</i>
子 <i>tsi</i>	告 <i>kao</i>	忠 <i>chong</i>	多 <i>to</i>	代 <i>tai</i>
此 <i>ts'i</i>	靠 <i>k'ao</i>	冲 <i>ch'ong</i>	拖 <i>t'o</i>	太 <i>t'ai</i>
狗 <i>keo</i>	丹 <i>tan</i>	得 <i>teh</i>	果 <i>ko</i>	見 <i>kien</i>
口 <i>k'eo</i>	貪 <i>t'an</i>	特 <i>t'eh</i>	可 <i>k'o</i>	欠 <i>k'ien</i>
揪 <i>tsiu</i>	吊 <i>tiao</i>	古 <i>ku</i>	官 <i>kuan</i>	白 <i>peh</i>
秋 <i>ts'iu</i>	挑 <i>t'iao</i>	苦 <i>k'u</i>	寬 <i>k'uan</i>	迫 <i>p'eh</i>

INITIALS AND FINALS.

The following Lists give all the initial and final sounds in Southern Mandarin—excepting of course localisms. The Chinese characters enable a Chinese teacher to read the lesson with the beginner.

In the List of Initials the character printed in hollow type is properly sounded *leh*; but if the beginner substitute *n* for *l* he will give the sound that should be given to the letter *n*.

In the List of Finals, seven characters are printed in hollow type. This is done to indicate that the combination of letters before them does not represent their full sound. No characters in the language do represent the sound needed to form the final syllable of certain words; a part of the sound of some characters is therefore taken. But it will be found that if this be joined to an initial, the combination will give the full sound of suitable characters. For example, *æ* joined to *ch* equals *chæ*, the sound of the character 遮; *ui* joined to *t* equals *tui*, the sound of the character 兌; *i* joined to *ts* equals *tsi*, the sound of the character 子; and so on with any of the others.

The last Table combines in regular order all the initials and finals given in the preceding List. By reading it over with his teacher, the learner will be able to see the exact value attached to each combination; and also to note the difference between the tones.

The Table of Sounds of the Southern Mandarin Dialect is appended on a separate sheet, that the whole system may be seen at a glance. By its aid, changes to suit particular dialects may be made in systematic order, and the scheme adapted to local requirements.

Any Chinaman can easily learn the Romanized System by means of these initials and finals. They are indeed merely a modification of the scheme found in the native Dictionary called 五方元音—*U-fang-üen-in*.

INITIALS.

ch	摺	hs	吸	m	麥	r	熱	t'	特
ch'	撤	k	格	n	助	s	色	ts	則
f	法	k'	客	p	白	sh	舌	ts'	側
h	黑	l	勒	p'	珀	t	得		

FINALS.

a	呵	ai	愛	uei	爲	o	我	ueh	或
ia	亞	iai	挨	ie	也	ong	甕	ieh	葉
ua	瓦	uai	外	üe	靴	iong	用	üeh	月
an	安	æ	遮	ren	言	u	五	ih	直
uan	完	en	恩	üen	遠	iu	憂	ih	一
ang	昂	uen	文	ī	之	ū	魚	oh	惡
iang	央	eng	硬	i	衣	ah	啊	ioh	約
uang	望	eo	偶	in	印	iah	押	uh	兀
ao	奧	ui	追	ĩin	允	uah	襪	iuh	鬱
iao	要	ei	員	ing	影	eh	額	üeh	余

COMBINATIONS OF INITIALS AND FINALS
IN REGULAR ORDER.

<i>cha</i>	渣	<i>chuen</i>	准	<i>ch'ih</i>	尺	<i>hai</i>	孩	<i>hsüen</i>	暄
<i>ch'a</i>	茶	<i>ch'uen</i>	春	<i>choh</i>	捉	<i>huai</i>	懷	<i>hsi</i>	希
<i>chua</i>	抓	<i>cheng</i>	正	<i>ch'oh</i>	戳	<i>hen</i>	恨	<i>hsin</i>	欣
<i>chan</i>	暫	<i>ch'eng</i>	成	<i>chuh</i>	竹	<i>huen</i>	昏	<i>hsün</i>	薰
<i>ch'an</i>	產	<i>cheo</i>	周	<i>ch'uh</i>	出	<i>heng</i>	恒	<i>hsing</i>	興
<i>chuan</i>	專	<i>ch'eo</i>	丑	<i>fan</i>	凡	<i>heo</i>	侯	<i>hsiong</i>	凶
<i>ch'uan</i>	川	<i>chui</i>	追	<i>fang</i>	方	<i>huei</i>	灰	<i>hsiu</i>	休
<i>chang</i>	張	<i>ch'ui</i>	吹	<i>fen</i>	分	<i>ho</i>	火	<i>hsü</i>	虛
<i>ch'ang</i>	唱	<i>ch'i</i>	紙	<i>feng</i>	風	<i>hong</i>	烘	<i>hsiah</i>	瞎
<i>chuang</i>	莊	<i>ch'i</i>	痴	<i>feo</i>	否	<i>hu</i>	呼	<i>hsieh</i>	歇
<i>ch'uang</i>	牀	<i>chong</i>	中	<i>fei</i>	非	<i>huah</i>	豁	<i>hsüeh</i>	血
<i>chao</i>	招	<i>ch'ong</i>	寵	<i>fu</i>	夫	<i>heh</i>	黑	<i>hsih</i>	吸
<i>ch'ao</i>	潮	<i>chu</i>	註	<i>fah</i>	罰	<i>hueh</i>	或	<i>hsioh</i>	學
<i>chai</i>	齋	<i>ch'ut</i>	除	<i>fuh</i>	福	<i>hoh</i>	合	<i>hsiuh</i>	畜
<i>ch'ai</i>	柴	<i>chah</i>	聞	<i>ha</i>	哈	<i>huh</i>	忽	<i>kia</i>	加
<i>chuai</i>	跬	<i>ch'ah</i>	插	<i>hua</i>	化	<i>hsia</i>	下	<i>k'ia</i>	卡
<i>ch'uai</i>	揣	<i>ch'eh</i>	折	<i>han</i>	汗	<i>hsiang</i>	香	<i>kua</i>	瓜
<i>chæ</i>	這	<i>ch'eh</i>	中	<i>huan</i>	渙	<i>hsiao</i>	孝	<i>k'ua</i>	跨
<i>ch'æ</i>	扯	<i>chueh</i>	拙	<i>hang</i>	杭	<i>hsiai</i>	鞋	<i>kan</i>	甘
<i>chen</i>	真	<i>ch'ueh</i>	輟	<i>huang</i>	皇	<i>hsüe</i>	鞋	<i>k'an</i>	看
<i>ch'en</i>	臣	<i>ch'ih</i>	直	<i>hao</i>	好	<i>hsien</i>	顯	<i>kuan</i>	關

k'uan	寬	keo	狗	ku	姑	kuk	骨	liu	溜
kang	扛	k'eo	口	k'u	枯	k'uk	哭	lü	呂
k'ang	康	kuei	跪	kiu	臼	küh	局	lah	辣
k'iang	江	k'uei	葵	k'iu	求	k'üh	曲	leh	勒
k'iang	強	k'üe	茄	kü	居	la	拉	lieh	獵
kuang	光	kien	件	k'ü	去	lan	濫	lih	力
k'uang	狂	k'ien	遣	kiah	甲	luan	亂	loh	落
kao	羔	k'ien	倦	k'iah	恰	lang	浪	lioh	略
k'ao	靠	k'üen	拳	kuah	适	liang	涼	luh	鹿
k'iao	轎	ki	計	keh	格	lao	勞	lüh	律
k'iao	橋	k'i	其	k'eh	客	biao	了	ma	麻
kai	該	kin	近	kueh	國	lai	來	man	慢
k'ai	開	k'in	禽	k'ueh	闊	luen	輪	yang	忙
kiai	界	küin	郡	kieh	結	leng	稜	mao	毛
k'iai	楷	k'üin	群	k'ieh	怯	leo	樓	miao	苗
kuai	怪	king	經	küeh	掘	lui	雷	mai	買
k'uai	快	k'ing	輕	k'üeh	缺	lien	連	men	門
ken	根	ko	戈	k'ih	極	li	利	meng	蒙
k'en	肯	k'o	科	k'ih	泣	lin	臨	meo	謀
kuen	棍	kong	共	koh	割	ling	靈	mei	美
k'uen	困	k'ong	孔	k'oh	渴	lo	羅	mien	眠
keng	梗	kiong	迴	kioh	脚	long	弄	mi	迷
k'eng	鏗	k'iong	窮	k'ioh	却	lu	盧	min	民

ming	明	ni	你	p'ai	排	p'eh	珀	rīh	日
mo	模	nin	賃	pen	本	pieh	別	roh	若
mu	母	ning	佞	p'en	盆	p'ieh	撇	ruh	肉
miu	繆	no	懦	peng	崩	pih	筆	sa	洒
mah	昧	nong	農	p'eng	朋	p'ih	匹	san	傘
meh	麥	nu	奴	p'eo	裒	poh	撥	suan	算
mieh	滅	niu	牛	pei	貝	p'oh	潑	sang	喪
mih	蜜	nü	女	p'ei	配	puh	不	siang	箱
moh	末	nah	納	p'ien	邊	p'uh	僕	sao	騷
muh	目	nieh	捏	p'ien	翩	ran	染	siao	小
na	那	nih	匿	pi	避	ruan	軟	sai	腮
nan	難	nioh	虐	p'i	皮	rang	讓	sen	森
nuan	暖	pa	巴	pin	殲	rao	饒	suen	孫
nang	囊	p'a	怕	p'in	貧	ræ	惹	seng	生
niang	娘	pan	半	ping	兵	ren	人	seo	叟
nao	鬧	p'an	伴	p'ing	平	ruen	閨	sui	隨
niao	鳥	pang	幫	po	波	reng	仍	sie	謝
nai	乃	p'ang	旁	p'o	婆	reo	柔	sien	先
nuen	嫩	pao	報	pu	步	rui	蕊	süen	選
neng	能	p'ao	跑	p'u	普	ri	兒	sī	四
neo	耨	piao	標	pah	拔	rong	戎	si	西
nui	內	p'iao	瓢	p'ah	拍	ru	如	sin	心
nien	年	pai	拜	peh	白	reh	熱	sün	巡

sing	性	shuai	帥	tao	道	tong	洞	ts'ang	倉
so	所	shæ	舍	t'ao	桃	t'ong	同	ts'iang	匠
song	送	shen	身	tiao	掉	tu	都	ts'iang	詳
su	蘇	shuen	瞬	t'iao	挑	t'u	屠	tsao	早
siu	脩	sheng	聖	tai	歹	tiu	丟	ts'uo	曹
sü	須	sheo	收	t'ai	臺	tah	達	tsiao	焦
sah	撒	shui	水	tuen	遁	t'ah	塔	ts'iao	樵
seh	色	shī	詩	t'uen	臀	teh	得	tsai	在
sieh	褻	shu	暑	teng	等	t'eh	特	ts'ai	菜
süeh	雪	shah	殺	t'eng	騰	tieh	疊	tsen	怎
sih	息	shuah	刷	teo	豆	t'ieh	帖	ts'en	參
soh	索	sheh	舌	t'eo	頭	tih	的	ts'uen	尊
sioh	削	shih	失	tui	兌	t'ih	踢	ts'uen	存
suh	速	shoh	勺	t'ui	頽	toh	奪	tseng	爭
süh	戌	shuh	叔	tie	爹	t'oh	脫	ts'eng	層
sha	沙	ta	大	tien	電	tuh	獨	tseo	走
shua	耍	t'a	他	t'ien	田	t'uh	禿	ts'eo	愁
shan	山	tan	單	ti	地	tsa	咱	ts'ui	罪
shuan	拴	t'an	談	t'i	題	tsan	簪	ts'ui	催
shang	上	tuan	短	ting	丁	ts'an	蠶	tsie	姐
shuang	爽	t'uan	團	t'ing	聽	tsuan	搭	ts'ie	且
shao	燒	tang	當	to	惰	ts'uan	纂	tsien	賤
shai	篩	t'ang	堂	t'o	陀	tsang	葬	ts'ien	千

COMBINATIONS OF INITIALS AND FINALS.

<i>ts'üen</i>	全	<i>tsiün</i>	俊	<i>tsu</i>	助	<i>ts'ah</i>	擦	<i>ts'ih</i>	七
<i>tsi</i>	子	<i>tsing</i>	井	<i>ts'u</i>	鋤	<i>tseh</i>	則	<i>tsoh</i>	鑿
<i>ts'i</i>	慈	<i>ts'ing</i>	清	<i>tsiu</i>	揪	<i>ts'eh</i>	側	<i>ts'oh</i>	撮
<i>tsi</i>	祭	<i>tso</i>	做	<i>ts'iu</i>	囚	<i>tsieh</i>	節	<i>tsioh</i>	爵
<i>ts'i</i>	齊	<i>ts'o</i>	錯	<i>tsü</i>	聚	<i>ts'ieh</i>	切	<i>ts'ioh</i>	雀
<i>tsin</i>	盡	<i>tsong</i>	宗	<i>ts'ü</i>	取	<i>tsüeh</i>	絕	<i>tsuh</i>	卒
<i>ts'in</i>	親	<i>ts'ong</i>	從	<i>tsah</i>	雜	<i>tsih</i>	疾	<i>ts'uh</i>	促



STRUCTURE OF CHINESE CHARACTERS.

RADICALS AND PHONETICS, OR PRIMITIVES.

A Chinese character, which is not itself a Radical, consists of two parts: the Radical and the Phonetic, or when it does not give the sound of the character, the Primitive.

The Radical is, of course, one from the list of 214 Radicals, the alphabet of the Chinese language, which we all commence our studies by learning.

The Phonetic is the other half of the character, and, strange to say, the Chinese language contains no name for it. It is sometimes itself another Radical, as in 近記理罵, but more frequently a compound character formed of another Radical and Phonetic, as in 語造羅.

Speaking very generally, for the rule is frequently broken, it would seem as if Chinese characters were constructed on the following principle:—The Radical should give a clue to the meaning of a character, the Phonetic a clue to its sound.

Thus 油 (*iu*), oil, comes from 由 (*iu*), as phonetic, and the *water* radical indicating a liquid; 神 (*shen*), god or spirit, from 申 (*shen*), as phonetic, and the *omen* radical; 駕 (*kia*), to ride, from 加 (*kia*), as phonetic, and the *horse* radical; 餅 (*ping*), a cake, from 并 (*ping*), as phonetic, and the *eating* radical; 議 (*i*), to discuss, from 義 (*i*), as phonetic, and the *words* radical; 羣 (*k'ün*), a flock, from 君 (*k'ün*), as phonetic, and the *sheep* radical.

The beginner will often find a new character to be an old radical with a new phonetic, or sometimes merely a new combination of a familiar radical with a familiar phonetic.

Chinese characters are extremely *slippery* and very hard to fix in one's memory, and we are less likely to forget a new one if we can associate it by its phonetic, with another character we already know.

There are several thousand Phonetics, but only about 1,000 enter into combination with any large number of Radicals. The remainder only combine three or four times, or less.

The present number of Radicals is 214. Formerly the native dictionaries contained 544. The list was cut down to its present dimensions 300 years ago; and the change was upon the whole an improvement, lessening the possible number of heads under which one must search for a word.

When the list was reduced from 544 to 214, the balance of 330 radicals and their derivatives, had of course to be arranged somehow under the 214 which remained. Some of these 330 were the commonest characters in the language; but as they were heads of only small groups of derivatives they were classified under other radicals from which they were not really derived. This consideration explains a fact of which we become painfully conscious during our early weeks of study, viz., that the commonest characters are often the hardest to find. Thus, 亞 東 今 井 以 內 幸 前 免 丹 聖 奉 平, and many other common forms are very awkwardly classified under any existing radical, and are clearly either old radicals, or derivatives of old radicals.

It may be a consolation to the beginner to assure him that when he knows 2,000 of the commonest characters, the balance that he may eventually learn will be comparatively easy to find in the dictionary.



HOW TO FIND CHARACTERS IN THE DICTIONARY.

The beginner will find a good deal of difficulty at first, in knowing under what radical to look for any particular character, and unfortunately some of the commonest characters are the hardest to find. However, he must not be discouraged, for a few months' steady practice will work wonders in removing the difficulties.

The radical may occupy any part of the character. It may be at the top, as 竹 in 管; or at the bottom, as 皿 in 監; on the left, as 糸 in 給; on the right, as 阝 in 都; surrounding it, as 口 in 囧; or in the middle of it, as 口 in 周; partially surrounding it, as 疒 in 疲, or 辶 in 退, or 門 in 間; or the radical may be split in two, enclosing the phonetic, as 行 in 衙, or 衣 in 裏, or 二 in 五

Sometimes it is mixed up in a general sort of way with the phonetic, as 門 in 再, or 大 in 奉, or 禾 in 穀, or 口 in 嘗.

Of course the first step is to learn the radicals.

It will be noticed in the List of Radicals that 33 are printed in capitals.* These 33 cover more than two-thirds of the Chinese language; the remaining 181 radicals less than one-third.

We should, therefore, begin by making ourselves very familiar with these 33 radicals, and notice how they are combined with phonetics, so as to be able to recognize them readily.

Then the rest of the list should be learnt, except perhaps those in brackets, which are not common.



RULES FOR FINDING THE RADICAL

OF A CHARACTER.

1. Consider whether the character is a radical itself. Thus 音 香 高 辛 至 面 行 黑 麻 走 玉 色 are themselves radicals.

2. If the character is not a radical, the first step is to break it into two parts.

In two cases out of three there will be one part on the right hand and another on the left; in which case it is easy to break the character up. Thus: 一 初 就 物 創 的 沒 樣 暗 卻 認 叫 他 作. Or the division may be horizontal, one half being above, the other beneath, and in this case the division is not quite so simple; as, 界 意 告 督 覆 答 萬 負 罪 考 要 靈 擊. Or one half may enclose the other on two or more sides, as 有 道 同 在 造 反 底 間 因. There are in addition other forms which are harder to divide.

3. If one of the two parts is a radical and the other is not, obviously you must look for it under that part which is a radical; as for instance, 的 釘 福 雖 忽 花, which come from 白 金 示 隹 心 艹, respectively, the other halves not being radicals.

4. But where both halves of a character are radicals, the following rules must be applied:—

* THE CHINESE RADICALS. Price 10 cents. Shanghai: PRESBYTERIAN MISSION PRESS and CHINA INLAND MISSION.

(a.) Where the character consists of a right hand and a left hand half, THE LEFT HAND HALF is the radical; as, for instance, 信加料塊如律性拉明根波牲瑪眼知私粒細肝駁被討跟. Each of these examples consists of two radicals; but the one on the LEFT HAND is that under which one must look for it.

Exceptions:—The radicals 刀力文斤爰彡欠卩 (163) [卩 170 is regular] 隹鳥, are generally found on the right side of the character, but in these cases the left side is seldom a radical.

The rule that the LEFT HAND portion of the character is the radical also holds in cases where the radical extends to two or more sides of the character. For instance: 一庫尼建裏房虎赴連間囚.

(b.) Where the character consists of an upper and lower half, both being radicals, the LOWER HALF is the radical. As, for instance: 思昏書果泉上兄冬分古告妾焦百祭累肯管貧.

Exceptions:—The following radicals are placed at the top of the character: 艹𦰩 [two very large groups] 宀穴四雨火.

These rules will dispose of nineteen-twentieths of the characters in Chinese; though, alas! many exceptions will be found to them, such as 相 from 目 instead of 木; 妝 from 女 instead of 爿; 取 from 又 instead of 耳; 和 from 口 instead of 禾; but it will often be found that the meaning gives a reason why the rule was broken.

A balance remains of eccentric characters for which no rules can be made. For example 牘 from 貝; 歸 from 止; 與 from 白; 聚 from 耳; 望 from 月; 直 from 目; and many others, for which see lists of difficult characters in dictionaries.



WRITING, WITH ORDER OF THE STROKES.

Few foreigners who commence the study of Chinese after they are out of their teens can ever hope to write the Chinese characters like a Chinaman. The time needed for such an accomplishment places it out of the question; to say nothing of that power to manipulate a Chinese pen which can only come in early life. Even among the Chinese themselves *good* writing is not too common, while those who excel in it have to devote a large amount of time to it in order to maintain a good standard and style.

There are six forms of hand-writing, two of which are usually learnt, roughly corresponding to our round hand and running hand. Both these styles, especially the latter, are naturally much more free than printing; and the beginner is often discouraged at seeing the difference between the same character as written by his teacher, and as printed in the book. The cure for such discouragement is learning to write. But as to, Which is the best way to do it? and, How much time should be given to it? these are questions to which various answers have been given. A great deal depends on the beginner himself. There is no royal road, and his own tastes, capacity and prospective work must to a large extent determine the answer. He who writes his own language well, will most likely write Chinese well also, and will be able to approximate to a Chinese style; while he who scrawls his own handwriting will do the same with the native character.

If a man can use a brush well, he will probably find it best to use a native pencil, tracing over the copy his teacher sets him, like a Chinese school boy; but if he has not that skill, he will find a soft lead pencil the next best thing. The object to be sought is accuracy rather than style; if both can be combined so much the better. He will find it helpful when writing to ascertain the meaning* of the phonetic or primitive—that part of the character which remains when the radical is removed. This will lighten his labours considerably, as the same forms constantly recur with different radicals.

* See Analytical Vocabulary of the New Testament by F. W. Baller. Price two dollars and a half. Shanghai: Presbyterian Mission Press, and China Inland Mission.

THE ORDER OF THE STROKES.

The Chinese have a certain fixed order in which the strokes follow each other in writing, and we must attend to this order. The best way to learn is to watch a native writing; but we append a few characters with the order of strokes annexed, as a help to the beginner. The figures 1, 2, 3, 4, indicate the order of the strokes; and it will be noticed that either the *top* or *left-hand* side of the character is first formed.

筆 法 之 次 序

1	2	3	4	1	2	3	4
口	丨	冂	一	血	白	冂	一
日	丨	冂	二	也	勹	丨	乚
月	丿	冂	二	女	人	ノ	一
内	丨	冂	ノ 乚	糸	ㄣ	ム	一 ハ
四	丨	冂	ル 一	民	コ	乚	一 乚
自	丿	丨	冂 二	作	イ	ㄥ	丨 二
田	丨	冂	一 上	弟	ㄣ	コ	ㄣ イ
土	一	丨	一	走	土	ト	ㄥ
王	三	丨	一	衣	亠	イ	乚
主	亠	丨	一	見	目	ノ	乚
由	冂	一		兒	ㄣ	コ	ㄥ 乚
正	一	ト	上	勿	勹	ㄣ	
心	ノ	乚	ㄣ	金	人	千	ㄣ 一
可	一	口	丨	花	一	ㄣ	イ 乚
包	勹	コ	乚	近	ㄥ	ㄣ	乚

SYNOPSIS OF LESSONS I to XX

LESSON I.

Par. 1. Chinese characters undergo no change to indicate inflexion, etc.

2. Descriptive power of *tih* (的).
3. *Men* (們) applied exclusively to persons.
4. *Tsi-ki* (自己) added to pronouns.

II.

- Par. 1. How to ask the names of things.
2. Concerning excessive use of *ni* (你).
 3. *Tsing-kiao* (請教) and *ts'ing-uen* (請問) used to avoid abruptness.
 4. *Tsing* (請) used before verbs.

III.

- Par. 1. Numerary Adjuncts and their position.
2. do. do. where omitted.
 3. do. do. replaced by names of weights and measures.
 4. do. do. omitted in speaking of things filled or covered.
 5. do. do. omitted in reply to questions.
 6. Numerical order indicated by *ti* (第).
 7. *Na* (那) preceding numbers.
Formation of 'Whose?'
 8. Numbers 1 to 20.
 9. Use of *ih* (一) before numbers.
 10. Indefinite numbers—how expressed.
 11. Absence of 'or' between numbers.
 12. *K'an* (看) = 'to think.'
 13. 'Where?' position of in Chinese sentence.

IV.

- Par. 1. *Ling* (零)—its value in numeration.
2. How to state numbers over 1,000, or 10,000.
 3. Omission of ciphers at end of numbers.
 4. When to state numbers in full.

5. How to state a million, or fraction of one
6. Distinction between *rī* (二) and *liang* (兩).
7. *To* (多) = 'more than.'
Shī (是) included in adjective which follows the noun.
 Position of 'more,' and 'less.'
8. Chinese order of enumeration.
9. Application of *chæ-ko* (這個), and *na-ko* (那個), to a number of articles.
10. 'For,' included in *mai* (買), and *mai* (賣).
11. *Tsiu-shī* (就是) employed in definition.
12. Position of *chī* (只).

V.

- Par. 1. Questions asked by a positive and negative statement.
2. Questions asked by a verb and a negative, and by an adjective and a negative.
 3. Negative Interrogatives.
 4. *Hai* (還) indicating something additional.
 5. Questions Why does...? Why does...not?
 6. Prepositions and Adverbs of Place.

VI.

- Par. 1. Omission of *tsai* (在) in speaking of a place.
2. Use of *tih* (的) with prepositions.
 3. Noun or pronoun before an adverb of place.
 4. *Tsai* (在) replaced by *tao* (到), *shang* (上) or *uang* 往
 5. Adjectives distinctive and predicative.
 6. *Tih* (的) the equivalent of a noun understood.
 7. Adjectives that take *shī* (是).
 8. *Teh* (得) forming adverbial adjunct.
 9. do. do. the Potential Mood.
 10. Two classes of compound words.

VII.

- Par. 1. Principal and auxiliary verbs.
2. *Pa* (把) as direct object.
 3. *Huei-lai* (回來) and *huei-k'z* (回去), uses-of.
 4. Order of events indicated by *tsiu* (就).

5. *Tih* (的) forming past participle.
6. Past and perfect tenses: use of *liao* (了), *ko* (過) and *hao-liao* (好了).
7. *Ts'ò* (錯) joined to verbs.
8. *T'ai* (太), use of.
9. Difference in the use of *i-heo* (以後) and *heo-lai* (後來).
10. Comparative of adjectives, and plural of *chæ* (這) and *na* (那) formed by *sie* (些).

VIII.

- Par. 1. Descriptive power of *tih* (的).
2. Colloquial value of *chæ-pien* (這邊) and *na-pien* (那邊).
 3. *Hsia* (下), *ch'uh* (出), *ko* (過), *lai* (來), and *k'ü* (去) as both principal and auxiliary verbs.
 4. Distinction between *tai* (帶), *na* (拿), *t'iao* (挑), and *t'ai* (抬).
 5. Some equivalents of *tsen-mo-iang* (怎麼樣).
 6. Usage of *kuei* (貴) and *pi* (賤).
 7. Idiom for 'How long ago?'
 8. Repetition of *t'ien* (天) and *nien* (年).

IX.

- Par. 1. The week and the days of the week denoted by *li-pai* (禮拜) joined to other words.
2. Expressions connected with clocks and watches.
 3. Uses of *shao* (少).
 4. Uses of *pan* (半).
 5. Signs of future tense, *iao* (要) and *k'uai* (快).
 6. 'End' or 'purpose' indicated by *iao* (要) and *kiao* (叫).
 7. Chinese currency.
 8. *Pa* (把) denoting 'about one.'
 9. *Kih* (給) as sign of indirect object.

X.

- Par. 1. How to ask the day of the month.
2. Order of time.
 3. Special names for 1st, 11th, and 12th months.
 4. Omission of 'on' and 'in' when speaking of time.
Kien (間) = 'during.'

5. Different uses of *tsie* (借) and *chao* (找).
6. Special function of *tu* (都).
7. *Tu* (都) used with *koh* (各) and *shen-mo* (甚麼).
8. *Muh iu* (沒有) used with *shen-mo* (甚麼) and *to-shao* (多少).

XI.

- Par. 1. Comparison of Inequality.
2. Comparison of Equality.
 3. *Chae-mo* (這麼) and *na-mo* (那麼) employed when a standard of comparison is understood.
 4. Comparison of Superiority.
 5. Superlative Comparison.
 6. Comparison by repetition.
 7. Double Comparatives.
 8. Equivalents of *seng* (生) and *shuh* (熟)

XII.

- Par. 1. Superlative Degree.
2. Position of *hen* (很).
 3. *Sī* (死) and *tsai muh iu pi* (再沒有比) indicating a superlative.
 4. Succession indicated by *tsai* (再).
 5. How to ask a person's age.
 6. Chinese idiom for 'time occupied.'
 7. *Na* (拿) and *iong* (用) indicating instrument.
 8. Difference in application of *kui* (舊) and *lao* (老).
 9. 'Unconcern' indicated by *puh-uen* (不問) and *puh-kuan* (不管).
 10. Similarity denoted by *iang* (樣).

XIII.

- Par. 1. Points of the compass, how spoken of.
2. Use of *iu* (有) in speaking of distance.
 3. Direction indicated by *ch'ao* (朝).
 4. *Kan* (趕), use of in relation to time.
 5. An agent denoted by *tih* (的).
 6. Emphatic word (總).

XIV.

- Par. 1. Conditional statements, *ie* (也) or *tsiu* (就) marking a consequence.

2. Conjunctions idiomatically related.
3. Alternatives, how expressed.
4. *K'o-i* (可以) and *tsiu-shī-liao* (就是了) used to modify a question or a command.
5. Different applications of *ta* (打).
6. Force of *tao* (倒).

XV.

- Par. 1. Cause and effect.
2. *Tih* (的) = 'what,' 'that which.'
 3. Idiom for 'some.....others.'
 4. Numeral adverbs 'once,' 'twice,' etc.
 5. Distinction between *nī* (呢) and *ma* (嗎).

XVI.

- Par. 1-2. *Ts'ai* (纔), its use and force.
3. *Chu* (住) as an auxiliary.
 4. 'Addition' and 'Exception,' how indicated.
 5. Present Participle formed by *hai-teh* (還得).
 6. Simultaneous action.
 7. *Fah* (法), its position.

XVII.

- Par. 1. *Teh-hsia* (得下) and *puh-hsia* (不下) indicating the power to contain, or its opposite.
2. Measurement, height and weight.
 3. Abstract nouns indicated by two adjectives.
 4. *K'an* (看) a synonym of *shī* (試).
 5. Similarity and Contrast.
 6. *Luen* (論) indicating 'by.'
 7. The Passive Voice.
 8. Use and force of *ih-hsia-tsi* (一下子).

XVIII.

- Par. 1. Auxiliary verb *choh* (着).
2. *Tang* (當), various uses of.
 3. *Siang* (想) and *ta-kai* (大概) = opinion and probability.
 4. Results of certain actions indicated by *uan* (完), *ch'eng* (成), *tsin* (盡), *ting* (定).

5. Distinction between 'to make' and 'to make into.'
6. Reciprocity denoted by *siang* (相).
7. Uses of *ts'ong* (從) and *ken* (跟).
8. *So* (所) as N.-A. and Relative Pronoun.

XIX.

- Par. 1. Assent—words and phrases which indicate it.
2. Reference to a subject.
 3. Sequence, how expressed.
 4. Repetition, terms employed to denote.
 5. Inference, words and phrases that indicate.
 6. *Ren* (人) added to verbs.
 7. Initial and final particles.
 8. Use of *tao-kia* (到家).
 9. *Ts'in* (親) and *pen* (本) as reflexive pronouns.

XX.

- Par. 1. Functions of *chü-ü* (至於), *shen-chü* (甚至) and *shen-chü-ü* (甚至於).
2. *Tiao* (掉) as an auxiliary and principal verb.
 3. Choice or preference indicated by *ning-k'o* (寧可).
 4. Force and use of *chuan-men* (專門), *ih-uei-tih* (一味的), and *pieh-tih* (別的).
 5. *Fah* (發) in combination.
 6. *Puh-teh* (不得), its various applications.
 7. *Puh-k'i* (不起) and *teh-k'i* (得起).
 8. *Kien* (見) as an auxiliary.
 9. Application of *keh* (隔) to both time and distance.
 10. Potential Mood, words used with *teh* (得) in forming it, *K'ai* (開) used with other verbs.
 11. Combinations of *ch'a* (差).
 12. *Long* (弄) in combination.
 13. Phrases of four characters.

SYNOPSIS OF APPENDIX.

1. Plural sometimes indicated by *t'a* (他).
2. *Ni-men* (你們) in direct address.
3. Inversion of *hsiong-ti* (兄弟).

4. *Ko-ko* (哥哥) as a title.
5. *Tsi-kia* (自家), use of.
6. 'Contempt' denoted by *chao* (這) or *na* (那).
7. Application of *tong-si* (東西).
8. *Hai-tsi* (孩子) applied to boys.
9. Use of *tsi* (子) and *ri* (兒) in North and South.
10. Repetition of *shì* (是).
11. Equivalent of *shen-mo* (甚麼).
12. *Tuh* (讀) interchanged with *nien* (念).
13. Difference between *sheng-in* (聲音) and *sheng-ki* (聲氣).
14. *Si* (事) followed by *t'i* (體) or *ts'ing* (情).
15. Order of persons in a family.
16. Different uses of *chang* (章), *huei* (回) and *t'iao* (條).
17. *Ts'iao* (瞧) used with *k'an* (看).
18. 'All' denoted by *peh* (百) and *uan* (萬).
19. Equivalents of *tsai-na-li* (在那裏).
20. Difference in use of *la* (拉) and *ki* (幾).
21. *Shui* (誰) as the equivalent of *na-ih-ko* (那一個).
22. *Chi* (只) followed by *teh* (得) or *neng* (能). Words signifying 'only.'
23. Further use of *to-shao* (多少).
24. Force and meaning of *hao* (好) and *puh-hao* (不好).
25. *Huan* (還) as an interrogative.
26. *Shang* (上) used before numbers, and with *chong* (中), *hsia* (下) and *lai* (來).
27. Uses of *ho-k'u* (何苦) and *ho-i* (何意).
28. *Huei* (回) and *k'i* (起) used as principal verbs.
29. Other words used for *k'uai* (快).
30. *I-shang* (衣裳) interchanged with *i-fuh* (衣服).
31. *Tsao* (早) and *uan* (晚) used in combination.
32. *Heo* (後) prefixed to *t'ien* (天) or *chao* (朝).
33. Difference between *lih* (給) and *t'i* (替).
34. Vocabulary used in commercial transactions.
35. Terms used in extended calculations.
36. Decimal notation.
37. The dollar in relation to the tael.
38. Exchange.

39. Silver currency.
40. Percentage and discount.
41. Interest.
42. Cash and Miscellaneous Examples.
43. Words denoting 'totality.'
44. Terms relating to time,
45. Solar Terms.
46. Expressions used in stating things approximately.
47. Further application of *kia* (家) and *sin* (信).
48. Use of *k'o* (可).
49. Cycle of Sixty Years, with Vocabulary and Examples.
50. Expressions used in forming Comparative Degree and
Superlative Degree.
51. Emphatic Particles.
52. Terms denoting time just past.
53. *T'eo* (頭) replacing *ti* (第).
54. *Shoh* (說) before pronouns or proper nouns.
55. *Ch'u* (除) used alone.
56. Sentences illustrating use of *ta* (打).
57. *Puh p'a* (不怕) and *puh luen* (不論).
58. Force of *pang-pu* (幫補) and *pang-mang* (幫忙).
59. Alternate form of *tsiang-tsiang-tih* (將將的).
60. *Tui* (對) the equivalent of *shì* (是)

NOTES ON THE TABLE OF SOUNDS.

No one sound table can express the variations met with in the Mandarin Dialect, as spoken in different places; but many of the changes conform to certain rules, and are made with a fair amount of regularity.

Broadly speaking, the principal difference between northern and southern Mandarin, is found in the initial sounds. The final sounds are nearly the same, though the frequent use of *rī* (兒) in the north after a large number of words, is apt to convey the idea that they must be widely different.

The changes in initial sounds are but three in number, and are all made before *i*, *ü*, or some combination beginning with these vowels. Thus words spelt *kīang*, *k'īang*, *tsiang*, *ts'iang*, in the south, are both spelt *chiang*, *ch'iang* in the north, whence it may be seen that *k*, and *ts*, change into *ch* before either *i* or *ü*.

In the case of words beginning with *s* in the south followed by the above vowels, the initial is changed into *hs* in the north, e.g., *sin* (信) becomes *hsin*; *sīang* (箱) *hsiang*; *sü* (須) *hsü*, and so on.

In the final or vowel sounds the main differences are two. viz., the substitution of *ei* for *ui*, and *ieh* for *iai*, as in such sounds as *nui* (內), *kiai* (街) which are pronounced *nei* and *chieh*.

There are other less important variations, many of which may be termed "group changes," where regular changes are made in words beginning with the same initial. Some of these are indicated below and will serve to point out the kind of thing the student may meet with. A thorough knowledge of the Table of Sounds is indispensable however, before he can be in a position to make these changes intelligently. Where the principles which regulate these alterations are applied as in the list found below, little difficulty should be experienced in adopting any Mandarin dialect to local requirements. The essential qualification, however, is to know *one* dialect well; this serves as a foundation on which to base all subsequent changes. The following list shews such modifications as may be met with in various Mandarin-speaking districts. It should be supplemented as the local dialect may require:—

A. INITIALS:—*Ch* supersedes *ts* in many districts before *i*, *u*, and *ü*; e. g. *tsien* (賤) and *ts'ien* (千) become *chien*, *ch'ien*; *tsu* (助) and *ts'u* (鋤) *chu*, *ch'u*; *tsü* (聚) and *ts'ü* (取) *chü*, *ch'ü*; and so on.

In some parts however (notably in and around Hankow and district) *ch* becomes *ts* before vowels, in both aspirated and un-aspirated words; e. g. *chan* (暫) becomes *tsan*; *ch'eng* (成) *ts'en* (though the omission of the final *g* is very irregular); *chī* (之) *tsi*; *choh* (捉) *tsoh*.

In many words thus changed, the initial sound is something between *ch* and *ts*, and probably cannot be expressed by any combination of the alphabet.

2. *K* is very commonly altered to *ch* before *i* and *ü*; e. g. *ki* (計) becomes *chi*; *kia* (加) *chia*; *k'ü* (去) *ch'ü*; *küh* (局) *chüh*; and so on.

3. *Sh* is often modified to *s*; e. g. *shao* (燒) becomes *sao*, *sheo* (收) *seo*; *shī* (詩) *sī*; *shoh* (說) *soh*, or *so*; *shui* (水) *sui*; and so on.

4. *S* preceding *i* and *ü* is often changed to *hs*; e. g. *sin* (心) becomes *hsin*; *siu* (脩) *hsiü*; *sü* (須) *hsü*; etc.

5. The initial sound represented by *ng* is heard in some districts before the vowels *a*, *e*, *o*; e. g. *an* (安) becomes *ngan*; *eo* (偶) *ngeo*; *o* (我) *ngo*; etc.

B. FINALS:—*U* is in many places sounded as *eo*; e. g. *tu* (都) is pronounced *teo*; *lu* (盧) *leo*; and so on.

2. *Ui* is often pronounced as *ei*; e. g. *lui* (雷) is pronounced *lei*; *nui* (內) *nei*; *tsui* (罪) *tsei*; and so on.

It may help the beginner to distinguish between *hs* and *sh* to know that the former can only be pronounced with the teeth apart; while the latter can only be pronounced with the teeth closed.

In this Table there are two sounds given to the letter *h*. The one is the ordinary sound given to it in English; the other is a rougher sound which occurs before *a* and *e* only: it is best acquired from a native teacher. It seems better to assign a slightly different value to the same letter, than to introduce a fresh one, or use accents; and the same remark applies to the letter *e* in the list of finals. The absence of accents renders the work of teaching the system to the natives much simpler.

PREFATORY LESSON.

By means of this Lesson, the student can communicate with his teacher at once. It would not be a very formidable undertaking to learn it off, but if that is not done such sentences as are required may be pointed out to the teacher.

Aspirated,	<i>ch'uh-k'i</i>	出氣
„ not,	<i>puh ch'uh-k'i</i>	不出氣
„ or not?	<i>ch'uh-k'i puh ch'uh-k'i</i>	出氣不出氣
Book, stitch me up a,	{ <i>ts'ing kih o ting ko chi</i> <i>pen-tsi</i>	{ 請給我釘個 紙本子
„ case,	<i>shu-kia-tsi</i>	書架子
Character, how do you write this character?	{ <i>chæ-ko tsi tsen-mo</i> <i>sie-fah</i>	{ 這個字怎麼 寫法
„ I do not know this,	{ <i>o puh ren-teh chæ-ko</i> <i>tsi</i>	{ 我不認得這 個字
„ what is this please?	{ <i>ts'ing kiao, chæ shi</i> <i>shih-mo tsi</i>	{ 請叫這是什 麼字
„ what radical does this come from?	{ <i>chæ-ko tsi ts'ong shih-</i> <i>mo p'ang</i>	{ 這個字從什 麼旁
„ what tone is this?	{ <i>chæ shi shih-mo</i> <i>sheng-in</i>	{ 這是什麼聲 音
„ which stroke do you write first in this?	{ <i>chæ-ko tsi ts'ong na-li</i> <i>sie-k'i</i>	{ 這個字從那 裏寫起
I cannot find this, please look it up,	{ <i>chæ-ko tsi o ch'a puh</i> <i>ch'uh-lai, ts'ing kih</i> <i>o ch'a ih ch'a</i>	{ 這個字我查 不出來請給 我查一查
Copy slip, please write me a,	{ <i>ts'ing sien-seng kih o</i> <i>sie ko in pen</i>	{ 請先生給我 寫個印本
Dictionary, look up the,	<i>ch'a tsü-tien</i>	查字典
Explain this, please,	{ <i>ts'ing kiai-shoh kih</i> <i>o ting</i>	{ 請解說給我 聽
Ink, block of	<i>ih-k'uai meh-tsi</i>	一塊墨子
„ fluid,	<i>meh-shui</i>	墨水
„ please buy me a block of,	{ <i>ts'ing sien-seng ti o</i> <i>mai ih-k'uai meh-tsi</i>	{ 請先生替我 買一塊墨子
If I make a mistake, please tell me,	{ <i>roh-shi o shoh ts'o-liao</i> <i>ts'ing kao-su o</i>	{ 若是我說錯 了請告訴我
Know, I	<i>o hsiao-teh</i>	我曉得
„ do you?	<i>hsiao-teh puh hsiao-teh</i>	曉得不曉得

PREFATORY LESSON.

Know, I do not,	<i>o puh hsiao-teh</i>	我不曉得
Lesson, which?	<i>na ih k'o</i>	那一課
„ not this,	<i>puh shi chæ-ih k'o</i>	不是這一課
Paper,	<i>chî</i>	紙
„ buy a few sheets of,	<i>maî ki-chang chî</i>	買幾張紙
„ coarse yellow writing,	<i>mao-pien-chî</i>	毛邊紙
„ sheet of,	<i>ih-chang chî</i>	一張紙
„ tough white,	<i>p'i-chî</i>	皮紙
„ white writing,	<i>pek-fan-chî</i>	白礬紙
„ yellow writing,	<i>chuh-chî</i>	竹紙
Pen rest,	<i>pih-kia-tsî</i>	筆架子
Pencil,	<i>ih-chî pih</i>	一枝筆
Point protector,	<i>pih-t'ong-tsî</i>	筆筭子
Price—what is the price of this thing?	<i>{ chæ-ko tong-si mai to- shao ts'ien</i>	這個東西買 多少錢
Radical,	<i>tsî-mu</i>	字母
Read the first Lesson, I want to,	<i>{ o iao nien ti-ih k'o</i>	我要念第一 課
Read from here, I want to,	<i>o iao ts'ong chæ-li nien</i>	我要從這裏念
Right or wrong?	<i>ts'o puh ts'o</i>	錯不錯
Right,	<i>puh ts'o</i>	不錯
Revise lessons,	<i>li-shu</i>	理書
Rough draft, I only want a,	<i>o chî iao ta ts'ao kao-tsî</i>	我只要打草稿子
Say that once again, please,	<i>{ ts'ing sien-seng tsai shoh ih-huei</i>	請先生再說 一回
„ again, please, I did not catch it,	<i>{ o t'ing-puh-ch'uh-lai ts'ing tsai shoh</i>	我聽不出來 請再說
Speak more slowly, please,	<i>{ ts'ing sien-seng man- tien shoh</i>	請先生慢點 說
Study, to,	<i>nien-shu</i>	念書
Teacher,	<i>ih-uei sien-seng</i>	一位先生
Tone,	<i>sheng-in</i>	聲音
Understand this, I do not,	<i>chæ-ko-i-si o puh tong</i>	{ 這個意思我 不懂
Write,	<i>sie-tsî</i>	寫字
„ I want to learn to,	<i>o iao hsioh sie-tsî</i>	我要學寫字
Written, how is this?	<i>chæ shi tsen-mo sie fah</i>	這是怎麼寫法
Wrong,	<i>ts'o</i>	錯

MANDARIN PRIMER.

LESSON I.

我	o	1; me.	兵	丁	ping-ting ¹	Soldier.
你	ni	Thou; thee.	孩	子	hai-tsi ¹	Child.
他	t'a	He; she; her; him; it.	兄	弟	hsiong-ti ¹	Younger brother.
的	ti	Adjectival particle.	兒	子	er-tsi ¹	Son.
筆	pih ⁶ , ¹⁰	Pencil; pen. N. A.	哥	哥	k'o-k'o ¹	Elder brother.
紙	chi ⁶	Paper.	牧	師	muh-shi ¹	Pastor.
書	shu ³	Book; writings.	朋	友	p'eng-yu ¹	Friend.
們	men	Sign of plural—used in speaking of persons only.	自	己	tsi-ki ¹	Self; own.
這	ch'a	This.	東	西	t'ong-shi ¹	Things; articles.
那	na	That.	硯	台	ien-t'ai ²	Chinese ink-slab.
是	sh' ⁴⁵	The verb to be; Yes. Right.	字	典	tsi-tien ³	Diction- ary.
錢	ts'ien ¹	Money; cash; wealth; 10 of Chinese ounce.	先	生	sien-seng ¹ , ⁷	Sir; Mr., teacher.

1. One of the principal distinctions between European and Chinese words, is the absence in the latter of such changes as take place in English to indicate the differences between the singular and plural numbers; or the differences in moods and tenses. Chinese characters undergo no change to express these differences. All that inflexion or conjugation helps to make clear in western languages, is indicated in Chinese, either by auxiliary words, or by the general connection in which the word is found. The student may compare in English the word 'sheep,' which the context alone can shew to be singular or plural; and 'burst,' for the mood or tense of which we must look at the auxiliary word used with it.

1.

MANDARIN PRIMER.

2. The words 'my'; 'mine'; 'our'; 'ours'; 'thy'; 'thine'; 'your'; 'yours'; 'his'; 'hers'; 'its'; 'their'; 'theirs'; are commonly called pronouns in the possessive case. But as they also have a *descriptive* power, they partake of the character of adjectives, and have consequently been called Pronominal Possessive Adjectives. The word *tih* (的) has a descriptive or defining force (Lesson VIII), and is, as shewn below, added to all these pronouns.

3. 'Them,' and 'they'; are in English applied indiscriminately to both persons and things; we say, 'I saw them'; of both animals and men. Chinese has no word for 'them' as applied to things; it is either included in the verb, or the name of the articles in question must be given. *Men* (們) the sign of the plural given above, is used solely in speaking of persons; and may be added to either pronouns or personal nouns; *e.g.*,

Us; *o-men* (我們).

Children; *hai-tsī-men* (孩子們).

Friends; *p'eng-iu-men* (朋友們); etc.

4. The word *tsī-ki* (自己) may be added to pronouns in Chinese, as the word "self" in English, and with the same force; viz., either to impart emphasis; as, I *myself*; or to shew that the action is turned back upon the agent; as, I hurt *myself*. Hence they are called Reflexive Pronouns. All such forms should be sparingly used.

'Own,' is formed by the addition of *tih* (的) to *tsī-ki* (自己), as shewn below.

SINGULAR.

I; me;	<i>o</i>	我	Myself;	<i>o</i>	我	} 自己
Thou; thee;	<i>ni</i>	你	Thyself;	<i>ni</i>	你	
He; she; her; him; it; it's	<i>t'a</i>	他	Himself;	<i>t'a</i>	他	
My; mine;	<i>o</i>	我 你 他	My own;	<i>o</i>	我	} 自己的
Thy; thine;	<i>ni</i>		Thine own;	<i>ni</i>	你	
His; hers; its;	<i>t'a</i>		His own;	<i>t'a</i>	他	

PLURAL.

We; us; o	} men	我 你 他	們	Ourselves; o-men	} tsī ki.	我們 你們 他們	自己
You; ni				Yourselves; ni-men			
They; them; t'a				Themselves; t'a-men			
Our; ours; o-men	} tih	我們 你們 他們	的	Our own; o-men	} tsī ki. tih	我們 你們 他們	自己的
Your; yours; ni-men				Your own; ni-men			
Their; theirs; t'a-men				Their own; t'a-men			

The pastors' own things; *muh-sī-men tsī-ki-tih tong-si* (牧師們自己的東西).

NOTE. (a) In speaking of inanimate objects, *t'a* (他) is not used so frequently as 'it,' in English.

(b) *Men* (們) is not required when a definite number is expressed.

(c) *Tih* (的) is often omitted when a pronoun is used in the possessive, and more especially in the case of a double possessive; e.g., My elder brother's child; *o ko ko-tih hai-tsī* (我哥哥的孩子); instead of, *o-tih ko-ko-tih hai-tsī* (我的哥哥的孩子).

(d) The name of a person precedes his title: Mr. Li; *Li sien-seng* (李先生).

(e) The same word may be either singular or plural: *o-tih pih* (我的筆) may mean either "my pencil," or "my pencils," without any change in the form of the word "pencil." Both *chae* (這) and *na* (那) are used in singular form with plural meaning; e.g.,

These are my pencils; *chae shī o-tih pih* (這是我的筆).

Those are his books; *na shī t'a-tih shu* (那是他的書).

(f) "The verb to be" is generally represented by *shī* (是); but the context determines whether the English word for *shī* (是) will be "is," or "are;" "was," or "were;" "will be," or "shall be;" etc.

MISCELLANEOUS EXAMPLES.

Those are your dictionaries and pencils; *na shī ni-tih tsī-tien pih*.

These are his son's cash; *chae shī t'a rī-tsī-tih ts'ien*.

These are my things; *chae shī o-tih tong-si*.

That is your ink-slab; *na shī ni-tih ien-t'ai*.

This is our money; *chae shī o-men-tih ts'ien*.

That is Mr. Li's dictionary; *na shī Li sien-seng-tih tsī-tien*.

This is Pastor Liu's elder brother; *chae shī Liu muh-sī-tih ko-ko*.

That is his own pencil; *na shī t'a tsī-ki-tih pih*.

You are my friend; *ni shī o-tih p'eng-iu*.

He is our child; *t'a shī o-men-tih hai-tsī*.

My things belong to me; *o-tih tong-si shī t'ih*.

That is the teacher's paper; *na shī sien-seng-tih chī*.

Translate:—*Chae shī t'a-tih ko-ko. Chae shī o-tih p'eng-iu-men. T'a shī Sī muh-sī-tih hai-tsī. Chae shī ping-ting-tih tong-si. Na shī o p'eng-iu-tih ien-t'ai. T'a shī o ko-ko-tih rī-tsī. Chae shī sien-seng tsī-ki-tih shu. Sī muh-sī-tih rī-tsī shī o-tih p'eng-iu. T'a-tih hsiong-ti-men. Na shī ni-tih hai-tsī; chae shī o-tih rī-tsī. Chae shī Tong sien-seng-tih shu, pih, chī, ien-t'ai, ts'ien; na shī Ts'ien muh-sī tih tsī-tien. Ping-ting-tih hai-tsī shī o rī-tsī-tih p'eng-iu.*

Translate:—These are their own books. This is the pastor's friend. He is a friend of my son's. That is the child's money. This is my son's paper. Those are his child's pens. These are my children's things. These are my younger brother's books, pencils (and) dictionaries. You are his elder brother's friend; we are his sons. The soldier's child is my son's friend. That is my money (and) dictionary; these are your pencils (and) books. The child's things are his; my son's things are his. My elder brother's child is Mr. Tong's friend.

LESSON II.

主 ^{diu²} chu ¹⁷	Lord; master.	耶穌 Ie-su ⁷	Jesus.
坐 tso ²	To sit-in-on. To travel by.	上帝 Shang-ti ⁷	God.
燈 ^{deu} teng ^{1,10}	Lamp.	救主 Kiu-chu ¹⁷	Saviour.
字 tsi ¹	Character; letter; word.	聖書 sheng-shu ²	Bible.
人 ren ²	Man; person; people.	甚麼 shen-mo	What? Who?
墨 meh ²	Ink.	棹子 choh-tsi ⁶	Table.
請 ^{ts'ing} ts'ing	To invite; to request; to engage.	意思 i-si ¹	Meaning; thought; opinion.
車 ch'æ ¹⁴	Cart; carriage.	椅子 i-tsi ⁶	Chair.
茶 ch'a	Tea; an infusion.	聲音 sheng-in ¹	Tone; voice; sound.
馬 ma ¹¹	Horse.	地方 ti-fang ¹	Place.
念 nien	To read; to chant.	請教 ts'ing-kiao	Please tell me.
問 uen	To ask; to enquire.	讚美詩 tsan-mei-shi ^{3,12}	Hymns; hymn-book.

1. One of the most important things for the learner to know, is how to ask the names of the many objects he sees around him. If he knows how to do this, the way is clear for him to add largely to his vocabulary. He is advised to give special attention to the following:—

What is this? *chæ shî shen mo* (這是甚麼).

What is that? *na shî shen-mo* (那是甚麼).

What is this thing?

What is this called? } *chæ shî shen-mo tong-si* (這是甚麼東西).

What does this mean? *chæ shî shen-mo i-si* (這是甚麼意思).

Where is this? *chæ shî shen-mo ti-fang* (這是甚麼地方).

What is he asking about? *t'a uen shen mo* (他問甚麼).

What character is this? *chæ shî shen-mo tsi* (這是甚麼字).

What am I reading? *o nien shen-mo* (我念甚麼).

Who is this? *chæ shî shen-mo ren* (這是甚麼人).

In the last example, *shen-mo* (甚麼) is not quite so respectful as *na*, (Lesson III), but it is commonly used. Note that the names of the things asked about are added to *shen-mo* (甚麼).

The difference in the order of the words in English and in Chinese sentences respectively, must be carefully observed. To put *shen-mo* (甚麼) before *shî* (是) would be as uncouth as to put "is" before "what" in any of the above questions.

2. As beginners are in danger of using too many pronouns, it may be well to call attention to the fact that the second person singular of the personal pronoun *ni* (你), is used much less frequently in Chinese than in English. In conversation the general drift of a sentence is often sufficiently plain without the pronoun, though English idiom requires it. When addressing a superior, or an equal with whom one is not quite intimate, a title is usually substituted for the pronoun where it is needed. For instance "*sien-seng*" alone would be quite as intelligible and not so objectionable to a Chinese gentleman as *ni sien-seng* (你先生) for translating "You, Sir." Many Christians avoid the use of the pronoun in addressing God.

3. In such questions as the above, the abruptness is removed by prefixing the words *ts'ing-kiao* (請教) or *ts'ing-uen* (請問) to the name of the person addressed, if he be an educated man. These are the equivalents of "Will you kindly tell me?" "Will you be so good as to . . .?" and similar expressions in English. To omit them, marks out the speaker in the opinion of an educated Chinaman as a somewhat ill-mannered person. The following examples shew how they should be used:—

Will Mr. Ma kindly tell me what character this is; *ts'ing-kiao Ma sien-seng, chae shi shen-mo tsi* (請教馬先生, 這是甚麼字).

Will you be so good as to tell me what tone that is; *ts'ing-kiao na shi shen-mo sheng-in* (請教那是甚麼聲音).

4. The character *ts'ing* (請) may be used alone before most verbs in the sense of "To request;" and as the equivalent of "Please;" "Will you kindly;" "Will you be so good as to;" etc. It is not used in addressing servants and labourers, and as in many cases it simply indicates respect, does not need to be translated.

Please Mr. Si will you kindly ask him; *ts'ing Si sien-seng uen t'a* (請師先生問他).

Please take a seat; or, Pray be seated; *ts'ing-tso* (請坐).

NOTE. (a) Verbs often include prepositions. Thus *tso* (坐) means 'to sit on,' as well as 'to sit.' So in this Lesson, *uen* (問) means to 'ask after, or about,' as well as 'to ask.' This is indicated in the vocabulary by a dash between the verb and the preposition, as in the present Lesson.

(b) The word *shi* (是) frequently includes the nominative 'it'; 'they'; etc.; e.g., They are mine; or, It is mine; *shi o-tih* (是我的).

(c) A slight pause between two or more nouns generally does duty for the word *and*; e.g.

My pencil and ink; *o-tih pih, meh* (我的筆墨).

This is his money, lamp and paper; *chae shi t'a-tih ts'ien, teng, chi* (這是他的錢燈紙).

MISCELLANEOUS EXAMPLES.

The Lord Jesus is the Son of God; *Chu Ie-su shi Shang-ti-tih Ri-tsi*.

Please read the Bible; *ts'ing nien sheng-shu*.

Those are his tables and chairs; *na shi t'a-tih choh-tsi i-tsi*.

What character is that? This is the character "ma;" *na shi shen-mo tsi? chae shi "ma" tsi*.

He travels by cart; *t'a tso ch'ae*.

He is my Saviour; *t'a shi o-tih Kiu-chu*.

Those are the soldiers' horses; *na shi ping-ting-men-tih ma*.

Whose things are these? *chae shi shen-mo ren-tih tong-si*.

The ink is his, the lamp is mine; *meh shi t'a-tih, teng shi o-tih*.

Will Mr. Chang please ask him; *ts'ing Chang sien-seng uen t'a*.

The Bible is God's book; *sheng-shu shi Shang-ti-tih shu*.

What are you asking him? *ni uen t'a shen-mo*.

Translate:—*Ts'ing-kiao chae shi shen-mo sheng-in? chae shi "shang-sheng."* *Na shi shen-mo tsi? na shi 'ting' tsi; chae shi 'teng' tsi.* *T'a shi shen-mo ren? t'a shi Uang sien-seng-tih ko-ko.* *Chae shi o-tih i-si; na shi t'a-tih i-si.* *Ts'ing tso i-tsi.* *Ts'ing-kiao, na shi shen-mo ren tso Ma sien-seng-tih ch'ae? Na shi o hsiang-ti-tih p'eng-in.* *Chae shi shen-mo pih? Chae shi o-tih pih; na shi t'a-ien-trai.* *Ie-su shi shen-mo ren? T'a shi Shang-ti-tih Ri-tsi.* *Ts'ing nien tsan-mei-shi.*

Translate:—Jesus is your Saviour. God is our Lord. What character is this? this is the character “fang.” Whose dictionaries are these? (they) are mine. This is my friend’s tea. What child is that? he is the son of my elder brother. What pencils are these? Pastor Fang reads the Bible. The books, ink-slabs, and chairs are mine; the money and horses are his. You sit on the chair. Who is that riding in his cart? That is his son; he is my son’s friend. May I ask whose ink this is? The ink is mine, the hymn book is his. The horse is his; the cart is mine.

請丁先生坐椅子，我坐棹子。這是甚麼人的
讚美詩。聖書是他的筆、紙、書、錢、硯台、字典、燈、
墨，是師先生的。聖書是甚麼書，是上帝的書。
耶穌是甚麼人，是上帝的兒子。請問他的孩
子念甚麼，他念他哥哥的書。甚麼人坐東先
生的車，那是我的朋友，他是錢先生的朋友。
馬是他的車，是他哥哥的。這是茶字，那是燈
字。教字是教字，救字是救字。這是他的意思，
那是聖書的意思。你問他，這是甚麼聲音。馬
是他自己的車，錢是車牧師的。錢是甚麼東
西。這是錢字，那是讚字。問字，是甚麼意思。問

甚(台)方,是己孩麼書。先的(字)
 麼字這甚的(子)錢,這生(意)是
 書。典是麼錢。們這(是)念思。請
 聲。是東(地)這自是甚聖請人

LESSON III.

事 ⁴²	Affair; concern.	第 ^{ti}	An order; so.
城 ^{ch'eng¹³}	City.	章 ^{chang}	Chapter.
一 ^{ih}	One; a; an. The whole. As soon as.	看 ^{k'an}	To look-at-after; to see; to regard.
二 ^{ri}	Two.	聽 ^{ting}	To hear; to listen to.
三 ^{san}	Three.	那 ^{na}	Who? Which?
四 ^{si}	Four.	幾 ^{ki}	How many? A few; some.
五 ^u	Five.	一, 百 ^{ih-p'eh}	100.
六 ^{luh}	Six.	在, 那, 裏 ^{tsai-na-li}	Where?
七 ^{ts'ih}	Seven.	一, 個, 錢 ^{ih-ko ts'ien}	A 'cash.'
八 ^{pah}	Eight.	一, 個, 朋, 友 ^{ih-ko p'eng-yu}	A friend.
九 ^{kiu}	Nine.	一, 本, 聖, 書 ^{ih-pen sheng-shu}	A bible.
十 ^{shih}	Ten.	一, 件, 東, 西 ^{ih-pien tong-si}	A thing; an article.

1. Before some nouns in English, idiom demands the use of a special word as, a *piece* of music; a *plot of ground, &c. But *what is the exception in this matter in English, is the rule in Chinese*, inasmuch as every noun takes some word corresponding to *piece* and *plot* in the above examples. And *such words are always joined to**

numbers in both English and Chinese. If, for instance, we say, A piece of music; we mean *one* piece; if, This plot of ground; or, That plot of ground; we leave the word *one* to be understood.—this (one) plot of ground. This is made clear if we try to speak of any number greater than one, for we cannot say ‘Two music;’ we must say, ‘Two *pieces* of music.’ So in questions we say, How many *pieces* of music? not, How many music? or, Which *piece* of music? and not, Which music? We see therefore, that such words are used with *numbers*; and with *this*, and *that*; with *how many*? and *which*? They are called in this book Numerary Adjuncts (referred to hereafter as N. A.) because they are joined to numbers and added to nouns. They are of two kinds, one of which we shall call *meaningless*, because they do not need to be translated; and the other *significant*, because they do. There are about forty in common use; all of which occur in these Lessons. Following the order given above then, let us notice in the first place that, Numerary Adjuncts are used with definite numbers; *e.g.*,

Ten cash; *shih-ko ts'ien* (十個錢).

Eight bibles; *pai-pen sheng-shu* (八本聖書).

They are used with *this*, and *that*; *e.g.*,

This money is mine; *chæ-ko ts'ien shi o-tih* (這個錢是我的).

That thing is his; *na-kien tong-si shi t'a-tih* (那件東西是他的).

They are used with, *which*? and *how many*? when the latter is represented by *ki* (幾); *e.g.*,

How many words? *ki-ko-tsi* (幾個字).

Which three things? *na san-kien tong-si* (那三件東西).

2. A foreigner learning English must be puzzled sometimes to know why we do not need such words as *piece*, and *plot*, to all our nouns; so in learning Chinese, the beginner is perplexed at times because he finds the Numerary Adjunct omitted where he expected to find it. Some of the difficulties will vanish if we consider where it is not used; and in doing so we shall first notice some exceptions, or apparent exceptions, to the above rules. When in English we say, This is my *piece* of music; we leave the words ‘piece of music’ out

after 'this.' Expressed in full it would be, 'This piece of music is my piece of music ; or, 'This piece of music is mine ; and so in, 'This is not my piece of music. In Chinese the same constructions leave the noun and its N. A. to be understood ; e.g.,

This is my bible ; *chæ shǐ c-tih sheng-shu* (這是我的聖書). The words *pen sheng-shu* (本聖書) after *chæ* 這, are omitted as in English.

That is not my money ; *na puh shǐ o-tih ts'ien* (那不是我的錢). The words *ko ts'ien* (個錢) are omitted after *na* 那, and before *puh* 不, meaning "not;" see Lesson V.

The numerary adjunct is not used after indefinite numbers ; e.g.,

He is looking at the horses ; *t'a k'an ma* (他看馬).

It is not used after the possessive case ; e.g.,

These are my things ; *chæ shǐ o-tih tong-si* (這是我的東西).

Those are your chairs ; *na shǐ ni-tih i-tsī* (那是你的椅子).

3. When we speak in English of three feet ; four pounds ; or five miles ; we leave some word to be understood. 'Three feet,' means three feet of 'something' ; and so in speaking of 'pounds ;' and 'miles.' In the latter case we leave the words 'of road,' to be understood ; words which the Chinese usually supply ; see Lesson XIII. From this we see that the names of weights and measures are themselves Numerary Adjuncts ; and so require nothing additional ; e.g.,

Three chapters ; *san chang* (三章). This leaves the word *shu* (書) (of) book, to be understood.

4. In speaking of, A box of money ; A table full of books ; A basin of water ; Half a basin of tea ; etc., the words 'box' ; 'table' ; 'basin' ; and 'half a basin' become themselves Numerary Adjuncts ; hence no others are used ; e.g.,

A box of books ; *ih-siang-tsū shu* (一箱子書).

A cart full of money ; *ih-ch'æ ts'ien* (一車錢).

A cup (*uan* 碗 Vocabulary II) of tea ; *ih-uan ch'a* (一碗茶).

Half a cup (*pan* 半 Lesson IX) a cup of tea ; *pan-uan ch'a* (半碗茶).

The student is recommended to give a good deal of attention to the N. A. and especially to notice any local variations. A correctly used N. A. is a great help to a poor speaker and also to a bad listener. *Ko* (個) is the commonest of all, and is constantly used with *chæ* (這) and *na* (那) for the general 'this one'; 'that one'; when some other N. A. would be more correct. It is also frequently used with numerals as, Three (三個) *san-ko*.

5. The noun which accompanies a N. A. is often understood. This is specially the case in answer to questions where it has been expressed. In replying in English to the question, How many books have you? we should say either 'Eight', or 'Eight copies'; but in Chinese we should not say 'eight' *pah* (八) but 'eight copies'; *pah-pen* (八本), *pen* being the N. A. of book. And so on with other things.

6. In speaking of things in order, we place certain terminations to numerals, as Four; fourth; Five; fifth; etc. What is thus accomplished by these affixes in English, is accomplished in Chinese by prefixing the word *ti* (第) to a numeral; as, First, *ti-ih* (第一). But it is not prefixed in speaking of the order of months and years; (Lesson X).

The third; *ti-san* (第三).

The first chapter; *ti-ih chang* (第一章).

7. In asking, Which person? Which thing? we leave the word 'one,' to be understood—Which (one) person? Which (one) thing? but we insert all numbers above 'one'; as, Which four books? The corresponding Chinese idiom requires 'one,' as well as all other numbers to be stated in full, and to be followed by the N. A. belonging to the person or thing asked about; e.g.,

Who? (i.e. which one); *na-ih-ko* (那一個).

Which bible? *na-ih-pen sheng-shu* (那一本聖書).

Again; as 'Whose,' is formed from 'Who,' in English by an addition, so *na-ih-ko* (那一個) in Chinese is turned into Whose? by the addition of *ti* (的); e.g.,

Whose ink is this? *chæ shi na-ih-ko-tih meh* (這是那一個的墨).

Whose money is that? *na-ko ts'ien shi na-ih-ko-tih* (那個錢是那一個的).

Note that such sentences as the above may take *the noun either at the beginning or at the end*. If the noun comes at the beginning a N. A. is required, but not if the noun comes at the end, as the N. A. is understood after either *chae* (這) or *na* (那). See above, par. 2.

8. Chinese and European numeration agree in some respects and differ in others. They agree in the numbers 'one' to 'ten,' and in having a separate word for 'hundred,' and 'thousand.' But Chinese differs in the way in which it combines units. Let us first notice the numbers from 'ten' to 'twenty.' In English we have special words for all numbers between eleven and twenty. These words with the exception of 'eleven' put the lower number first and then add 'ten;' as 'twelve' which=two and ten; 'thirteen' which=three and ten; etc. Chinese reverses this order, putting the 'ten' first and adding the unit; *e.g.*,

Eleven; *shih-ih* (十一).

Twelve; *shih-ri* (十二); etc. up to nineteen.

9. In forming multiples of ten, both systems of numeration agree. Thus 'twenty,' in English=two times ten; 'thirty'=three times ten; etc. So in Chinese, twenty, is *ri-shih* (二十); thirty, *san-shih* (三十); etc. All numbers between these multiples of ten are added in the same way; *e.g.*, 'Twenty-one,'=twenty+one; and so in Chinese; *ri-shih-ih* (二十一). But frequently *ih* (一) is prefixed before 'ten,' *shih* (十), in Chinese; 'eleven,' being 'one ten one;' *ih-shih-ih* (一十一). This may be omitted in all numbers up to nineteen; but must be inserted before the first numbers from ten to nineteen after a hundred; *e.g.*,

Two hundred and twelve; *ri-peh ih-shih-ri* (二百一十二). And it is as well for the beginner to use it throughout, as it avoids all risk of being misunderstood.

Ninety; *ku-shih* (九十).

Eighteen; *ih-shih-pah* (一十八).

One hundred and fifteen; *ih-peh-ih-shih-u* (一百一十五).

10. We may speak of indefinite numbers in several ways; as, Something under a hundred; or, A hundred odd; or, Between one and two hundred; or, A few tens; or, A few hundreds; etc. This indefiniteness is stated in two ways in Chinese by *ki* (幾) either prefixed or affixed, thus answering in some respects to our word 'odd,'

as used above. When we say 'ten odd,' we mean, 'between ten and twenty'; but we leave the next ten unexpressed. So in Chinese we say for 'ten and odd;' *shih ki* (十幾); 'twenty odd;' *ri-shih ki* (二十幾); and so on up to a hundred. And the same is done in speaking of larger numbers; e.g.,

Something between 100 and 200; *ih-peh ki*; or, *ih-peh ki shih* (一百幾); or, (一百幾十).

Between one and two thousand; *ih-ts'ien ki*; or, *ih-ts'ien ki peh* (一千幾); or, (一千幾百).

Between 10,000 and 20,000: *ih-uan ki* (一萬幾); or, *ih-uan ki ts'ien* (一萬幾千). See next Lesson.

A few under ten; *ki-ko* (幾個).

Something under 100; *ki shih* (幾十); or, *ki shih ko* (幾十個).

Less than 1,000; *ki peh* (幾百); or, *ki peh ko* (幾百個).

Below 10,000; *ki ts'ien* (幾千).

Twenty odd; or, Between twenty and thirty; *ri-shih ki* (二十幾).

Two hundred odd volumes; or, Between two hundred and three hundred volumes; *ri-peh ki shih pen* (二百幾十本).

Something less than a hundred articles; *ki shih kien tong-si* (幾十件東西).

11. One point of difference is the absence in Chinese of any word answering to 'or,' between numbers; e.g.,

Three or four; *san si* (三四).

Thirteen or fourteen; *shih san si* (十三四).

Forty or fifty; *si u shih* (四五十).

Seven or eight hundred; *ts'ih pah peh* (七八百).

Note particularly that while the 'ten' is stated first in, say, 'thirteen or fourteen'; *shih san si* (十三四), it is necessarily stated last in, say, 'sixty or seventy'; *luh ts'ih shih* (六七十); as *luh shih ts'ih* (六十七) means 'sixty-seven.'

And similarly in hundreds, thousands and ten thousands (*ts'ien* 千 and *uan* 萬; Lesson IV); e.g.,

Three or four hundred; *san si peh* (三四百).

Five or six friends; *u luh ko p'eng-iu* (五六個朋友).

Eleven or twelve bibles; *shih ih ri pen sheng-shu* (十一二本聖書).

Twenty or thirty articles; *er san shih kien tong-si* (二三十件東西).

Sixty-four or sixty-five cash; *luh-shih si u ko ts'ien* (六十四五個錢).

A few hundreds; *ki peh* (幾百).

Three or four hundred people; *san si peh ko ren* (三四百個人).

12. The words 'look'; and 'see'; in English, are often practically equal to the word 'think,' in such expressions as, 'From my point of view'; 'As I see matters'; etc. They thus answer to *k'an* (看); e.g.,

I thought he was a soldier; *o k'an t'a shi ko ping-ting* (我看他是個兵丁).

K'an (看) corresponds to our use of the word 'look,' when it = 'to read'; as in 'looking through a book'; not studying it, which is expressed by *nien* (念). In common with many other verbs it is often repeated; sometimes with *ih* (一) between; e.g.,

He is looking at the horses; *t'a k'an-k'an ma* (他看看馬).

Kindly listen; *ts'ing t'ing-ih-t'ing* (請聽一聽).

13. 'Where'? usually begins the sentence in English; as, Where is my book? In Chinese it stands at the end and is not (in most districts) preceded by *shih* (是); e.g.,

Where are my things? *o-tih tong-si tsai-na-li* (我的東西在那裏).

Where is his child? *t'a-tih hai-tsi tsai-na-li* (他的孩子在那裏).

NOTE. (a) When 'this'; and 'that'; follow a possessive pronoun, it usually omits *tih* (的); as,

These things of mine; *o chae-ko tong-si* (我這個東西).

That child of his; *t'a na-ko hai-tsi* (他那個孩子).

(b) *K'an* (看) is read *k'an¹*, when it means 'to look after,' in the sense of 'to guard; to care for.'

(c) *Ih* (一) is often omitted for the sake of euphony, as in the sentence above, 'I thought he was a soldier.'

MISCELLANEOUS EXAMPLES.

I (will) read the first chapter, please listen; *o nien ti-ih chang, ts'ing sien-seng t'ing*

Whom did you ask? or, Who are you asking for? *ni uen na-ih-ko.*

Seventy or eighty people; *ts'ih pah shih ko ren*

Which chapter? *ti ki chang.*

How many hundreds do you want? *ni iao (want) ki peh.*

Which three people are reading? *na san-ko ren k'an-shu.*

Where are those forty odd cash? *na si-shih-ki-ko ts'ien tsai-na-ti.*
 See how many tens of cash he wants; *ni k'an-k'an, t'a iao ki-shih-ko ts'ien.*
 Whose are these three tables of paper? *cha san-choh-tsi chi-shi na-ih-ko-tih.*
 Who is Jesus? The Son of God; *te-su shi na-ih-ko? shi Shang-ti-tih Ri-tsi.*
 Whose are those three Bibles? They belong to Mr. Tong; *na san-pen sheng-shu shi na-ih-ko-tih? shi Tong sien-seng-tih.*
 He asked me about an affair; *t'a uen o ih-kien si.*

Translate:—*Sin'ih ts'ih pah ko ts'ien. Ni k'an shen-mo shu? O k'an sheng-shu. T'a-tih ch'æ tsai-na-li? Chæ ki peh ko ts'ien shi na-ih-ko-tih? Ih ri peh. San si peh ken tong-si. Kiu-shih-san. San-shih-kiu. Ni k'an t'a shi shen-mo ren? T'a uen shen-mo si? T'a shi na-ih-ko-tih p'eng-iu? Chæ shi na-ih-ko? Na shi t'a-men tsü-ki-tih ien-t'ai. Ts'ing k'an ti-lah chang. Shen-mo si? Ih-peh ih-shih san-ko ts'ien. Ts'ing t'ing t'ing; t'a nien shen-mo? T'a na-ko p'eng-iu, shi Mu sien-seng-tih ri-tsi. Shih-ts'ih-pah-ko tsü. Ih ri peh ko ren. Ni k'an, ta na-ko hai-tsi, uen Ch'æ sien-seng shen-mo si?*

Translate:—Where are my things? Whose things are these? Whose paper is this? Where are those ninety odd cash? Between twenty and thirty. 17. 48. 80. 600. 37 or 38. 450 or 460 cash. 200 or 300. 40 or 50. 13 or 14. 78 or 79. Who is he? Look! Where are his things? They are his hymn books. Please read the seventh and eighth chapters. Twenty-six articles. Fifteen or sixteen. What is the meaning of the character "kiu"? It is (has) this meaning. Listen! Which affair are you asking about? How many books? How many dictionaries? What are you reading? What book do you think this is? What are you looking at? What cart is he sitting on? 800 or 900. A few cash. That person looks after my child. Which chapter? (in order). The fourth and fifth chapters. The second or third chapter. Between ten and twenty cash.

LESSON IV.

唱	ch'ang	To sing.	千	ts'ien	1,000.
零	ling	A fragment; fraction.	萬	uan	10,000. Emphatic particle.
查	ch'a	To search into; to look up.	就是	tsiu-shi	That is; namely; is.
有	iu	To have. Has; had.	多少	to-shao	How much? how many?
要	iao	To want; to wish.	一枝筆	ih-chi pih	A pencil; a pen.
只	chi	Only; merely.	一盞燈	ih-chan teng	A lamp

買	mai	To buy ; to cost.	一把椅子	ih-pa i-tsī	A chair.
兩	liang	Two. An ounce.	一位上帝	ih-uei Shang-ti	One God.
賣	mai	To sell—for.	一塊石頭	ih k'uai shih-t'eo	A piece of stone.
節	tsieh	Verse ; joint ; holiday ; festival.	一匹驢子	ih-p'ih lü-tsī	A donkey.
多	to	Much ; many ; more.	一張勸世文	ih-chang k'üen-shi-wen	A tract, moral essay.
做	tso	To do ; to make ; to act as.	一篇讚美詩	ih-p'ien tsan-mei-shī	A hymn.

1. In writing a series of numbers, we use ciphers to denote a break between different denominations, except at the end of a row of figures. If, for instance, we write 205 ; 1,505 ; 4,006 ; 10,503 ; 83,400 ; the first four examples indicate a break between hundreds and units ; thousands and units ; ten thousands and hundreds, and hundreds and units respectively. The two ciphers in the last example indicate no such break. The use of *ling* (零) corresponds to the cipher as used above ; is applied to time and measurement ; (Lessons IX ; XVII), but is not used where we use the cipher at the end of a row of figures. It may be repeated in a case like the third example, but this is not very common ; e.g.,

Two hundred and five ; *ri-peh ling u* (二百零五) or, *u-ko* (五個).

Fifteen hundred and five ; *ih-ts'ien u-peh ling u* (一千五百零五) or, *u-ko* (五個).

Four thousand and six ; *si-ts'ien ling luh* (四千零六) or, *luh-ko* (六個).

Ten thousand five hundred and three ; *ih-uan ling u-peh ling san* (一萬零五百零三) or, *san-ko* (三個).

Eighty-three thousand four hundred ; *pah-uan san-ts'ien si* (八萬三千四).

2. To express such a number as 1,505, we may say in English either, One thousand five hundred and five ; or, Fifteen hundred and five ; and for 83,400 Eighty-three thousand four hundred. Numbers above either one thousand, or ten thousand, are never spoken of in Chinese as 'so many hundreds' as in the first example ; or, as 'so

many thousands' as in the second; the word for 'thousand,' or 'ten thousand,' must come first as in the examples given above; (1,505; 10,503; 83,400.)

3. When we speak of such numbers as 120, 3,800, 80,890, we always in English give them in full, ending with the last denomination; as, Three thousand eight hundred. But in Chinese, in such numbers as the above (if numbers only are spoken of) ending with ten, or any multiple of ten, the last denomination is understood, and does not need to be stated; (see above, 83,400).

One hundred and twenty; *ih-peh rī* (一百二).

Three thousand eight hundred; *san-ts'ien pah* (三千八).

Eighty thousand eight hundred and ninety; *pah-uan ling pah-peh kin* (八萬零八百九).

4. In such numbers 60,500, 86,040, where *ling* (零) is required either in the first three figures or immediately before them, each denomination must be stated in full; as, 60,500; *luh-uan ling u-peh* (六萬零五百); 86,040; *pah-uan luh-ts'ien ling si-shih* (八萬六千零四十).

And so in such numbers as 365; 8,459; or any series that does not end with a cipher, or that is followed by a noun; as,

One hundred and twenty pencils; *ih-peh rī-shih chī pih* (一百二十枝筆).

Eighty-six thousand and forty; *pah-uan luh-ts'ien ling si-shih* (八萬六千零四十).

Three hundred and sixty-five; *san-peh luh-shih-u* (三百六十五).

Five hundred and eighty people; *u-peh pah-shih k'o ren* (五百八十個人).

5. A million is stated in Chinese as, One hundred ten thousands; *ih-peh uan* (一百萬). Such sums as, One million and a quarter; or, A half, or Three quarters of a million, are not stated as a vulgar fraction, as $1\frac{1}{4}$ million; etc., but as a decimal 1.25 million; etc. as below. Large whole numbers often dispense with the N. A.; e.g.,

Two million and a quarter; *rī-peh rī-shih-u uan* (二百二十五萬).

Three million and a half ; *san-peh u-shih uan* (三百五十萬).

Four million and three quarters ; *si-peh ts'ih-shih-u uan* (四百七十五萬).

Six thousand people ; *luh-ts'ien ren* (六千人).

6. Separate words have been given for 'two.' In such numbers as 12; 42; 100 or 200; as well as in numeration without reference to things, *ri* (二) is used; *liang* (兩) usually stands alone, and takes the N. A.; e.g.,

Twelve ; *shih-ri* (十二).

Forty-two ; *si-shih-ri* (四十二).

Forty-two pieces of stone ; *si-shih-ri k'uai shih-t'eo* (四十二塊石頭).

One or two hundred ; *ih ri peh* (一二百).

One ; two ; three ; *ih* ; *ri* ; *san* (一, 二, 三).

Two donkeys ; *liang-p'ih hū-tsū* (兩匹驢子).

7. The words 'more than' ; are indicated by *to* (多) following a number ; e.g.,

More than a hundred ; *ih-peh to* (一百多).

More than a thousand (tracts) ; *ih-ts'ien to chang* (一千多張).

In such a sentence as, His things are many; the word 'are' *shī* (是), is not needed in Chinese as it is included in the adjective which immediately follows the noun ; e.g.,

His things are many ; *t'a-tih tong-si to* (他的東西多).

'More ;' and 'less ;' come in English at the end of such sentences as, Sing two verses more ; Read a chapter less. In Chinese they come at the beginning, just before the verb ; e.g.,

Sing two verses more ; *to ch'ang liang-tsieh* (多唱兩節).

Read a chapter less ; *shao* 少 (Lesson IX) *nien ih-chang* (少念一章).

8. In numeration, English idiom usually places number first, and the things enumerated last ; as, The three men, Brown, Jones and Robinson. Chinese idiom reverses this ; e.g.,

The three gentlemen Chang, Uan, and Ma; *Chang, Uan, Ma, san-uei sien-seng* (張, 萬, 馬, 三位先生).

The two characters 'Ie-su'; *Ie-su liang-ko tsi* (耶穌兩個字).

9. Both *chæ-ko* (這個) and *na-ko* (那個) may be applied to a number of articles considered collectively as forming a unit; e.g.,

How much are these pencils a piece? *chæ-ko pih mai ki-ko ts'ien ih-chi* (這個筆買幾個錢一枝).

How much are those books each? *na-ko shu mai ki-ko ts'ien ih-pen* (那個書賣幾個錢一本).

In all such questions, *chæ-ko* and *na-ko* include the whole of the articles under consideration, while the N. A., with which the sentence closes, particularizes the single article; so corresponding roughly to the English "a-piece."

10. The preposition "for" is included in both *mai* (買); and *mai* (賣); e.g.,

What did you give for this donkey? } *chæ-p'ih lü-tsü mai to-shao*

What did this donkey cost? }

ts'ien (這匹驢子買多少錢).

What will you take for that chair? } *na-pa i-tsü mai to-shao ts'ien*

What is the price of that chair? }

(那把椅子賣多少錢).

"To trade"; "to do business" = *tso mai-mai* (做買賣); e.g.,

What business is he engaged in? *t'a tso shen-mo mai-mai* (他做甚麼買賣).

11. When it is necessary to explain or define something that has gone before, *tsiu-shi* (就是) is used rather than *shì* (是) alone; e.g.,

The two characters 'Ie-su,' mean Saviour; *'Ie-su' liang-ko tsi tsiu-shi Kiu-chu-tih i-si* (耶穌兩個字就是救主的意思).

12. *Chī* (只) precedes the verb; e.g.,

He only wants one hundred; *t'a chī iao ih-poh* (他只要一百).

Buy two pieces only of ink; *chī mai liang-k'uai mch* (只買兩塊墨).

NOTE. (a) The student should note that *shī* (是) is not used where we should use it in English between a noun or a pronoun and a verb; e.g., "He is singing hymns"; *t'a ch'ang tsan-mei-shī* (他唱讚美詩).

(b) *liang-shīh* (兩十) is used at times for "twenty."

(c) *To-shao* (多少) is used of larger numbers and amounts than *li-ko* (幾個); and takes no N. A.

MISCELLANEOUS EXAMPLES.

What is he doing? What am I doing? *t'a tso shen-mo? O tso shen-mo.*

There is only one Saviour; namely, Jesus; *chī iu ih-uei Kiu-chu, tsiu-shī Ie-su.*

What does He want? He wants two pencils; *t'a iao shen-mo? t'a iao liang-chī pih.*

How much money have those two people? Between 10,000 and 20,000 cash; *tsa-men liang-ko ren iu to-shao ts'ien? iu ih rī uan.*

Kindly look up the dictionary and see; *ts'ing sien-seng ch'a-ch'a tsī-tien k'an.*

This is the character "ts'ien"; that is the character "si"; *chae shī ko "ts'ien" tsī; na shī ko "si" tsī.*

How much are those chairs a-piece? *na-ko i-tsī mai to-shao ts'ien ih-pa.*

Jesus acts as our Saviour; *Ie-su tso o-men-tih Kiu-chu.*

He has two tables; ask him for one (of them); *t'a iu liang-chang choh-tsī; wen t'a iao ih-chang.*

What character are you looking for? I am looking for this one; *nī ch'a shen-mo tsī? o ch'a chae-ko tsī.*

How many bibles has he? Three or four copies; *t'a iu ki-pen sheng-shu? t'a iu san sī pen.*

What is the meaning of this character? *chae-ko tsī iu shen-mo i-sī.*

Translate:—*Ch'ang tsan-mei-shī ti ih-peh ih-shih-ts'ih p'ien. Na-k'uai shih-t'eo mai to-shao ts'ien? Chī iu ih-uei Kiu-chu; tsiu-shī Shang-ti-tih Rī-tsi. T'a iu ki-p'ih lū-tsi? t'a iu shih-t'sih pah p'ih. Iu li-ko ren tsai-na-li? T'a iu ki-ko hai-tsī? chī iu liang-ko. Nī iao to-shao? chī iao ih-peh ling kiu-ko. T'a iao k'an shen-mo? t'a iao k'an k'üen-shi-uen; t'a to iao liang-chang. T'a-men-tih pih, to. T'a iu ih-peh to pa i-tsī. T'a iao tso liang-chang choh-tsī. Chae tsiu-shī Sheng-shu-tih i-sī. Chae-chī pih mai ki-ko ts'ien? T'a-men san-ko ren mai lu-tsī. O iao ch'ang tsan-mei-shī ti ih-peh ling kiu p'ien, ti-san tsieh; ts'ing t'ing-ih-t'ing.*

Translate:—89,600. 4,900. 40,360. 96,050. 60,890. 45,061. 7,004. $\frac{1}{2}$ million. 1,600. 2,800. 608,704. 35,020. 1,012. $4\frac{3}{4}$ million. 350,065. 760,819. Four or five thousand. Between 1,300 and 1,400. Seven or eight hundred. 47 or 48. 309. Whose donkey is this? I want to buy two ounces only. How much are these hymn books each? More than a hundred cash a copy; how many copies do you want? Will you please read two chapters more? What is the meaning of the three characters 'k'üen-shi-uen'? What did you give for this book? This book cost between 400 and 500 cash. How many Saviours are there? One only, namely Jesus. Please tell me who is this Saviour? He is God's Son. This tea is Mr. Ma's. 684 pencils. 1,054 pieces of stone. He is buying chairs; how many do you want to buy? One only.

做這兩把椅子，四張棹子，他要多少錢。做椅子他要七八百個錢一把，棹子他要一千零幾百個錢。他這個東西我不要，請石先生問萬世美的兄弟，他做一兩把椅子要多少錢。他做買賣在那裏。他就是賣筆、燈、石頭、驢子、書、字典、硯台、紙、墨，這幾件東西，這就是他的買賣。他的兒子是甚麼地方的人。他朋友的兒子看錢先生的馬。他的馬多，你先生要買，多買兩三匹。他有十七八匹驢子。我要請他的幾個朋友，就是東聲讚、章墨生、師文友、三個人，多請一兩個，請他自己的哥哥。請東先生看，他這一匹驢子，三十二塊石頭，一萬張勸世文，一百一十二本讚美詩，三四盞燈，十幾本聖書，要買多少錢。

LESSON V.

‘有’ <i>iu</i>	There is—are—was—were.	上’ <i>shang</i>	On; in; above. To go or come up; to go to.
‘懂’ <i>tong</i>	To understand; to comprehend.	大’ <i>ta</i>	Great; large. Eldest.
‘穀’ <i>keo</i>	Enough.	‘小’ <i>siao</i>	Small. Youngest.
‘拜’ <i>pai</i>	To worship; to pay respects.	‘教’ <i>kiao-t’ang</i> ¹	Chapel; church.
‘造’ <i>tsao</i>	To create; to make.	‘沒’ <i>muh iu</i>	There is—are—was—were not.
‘靠’ <i>k’ao</i>	To lean against; to trust to. Near to.	‘一’ <i>ih</i>	One.
‘還’ <i>han</i>	Also; yet; still; more. Read <i>huan</i> .	‘封’ <i>feng</i>	Letter.
‘不’ <i>pai</i>	To give back.	‘信’ <i>sin</i>	A letter.
‘天’ <i>t’ien</i>	Not; a negative.	‘一’ <i>ih</i>	One.
‘嗎’ <i>ma</i>	Sky; heaven; weather. A day.	‘條’ <i>t’iao</i>	A street.
‘好’ <i>hao</i>	An interrogative particle.	‘街’ <i>kiai</i>	A street.
‘在’ <i>tsai</i>	At; in; on.	‘在’ <i>tsai</i>	Below; underneath.
		‘底’ <i>ti</i>	Below; underneath.
		‘下’ <i>hsia</i>	Below; underneath.
		‘在’ <i>tsai</i>	Here.
		‘這’ <i>chæ</i>	Here.
		‘裏’ <i>li</i>	There.
		‘在’ <i>tsai</i>	There.
		‘那’ <i>na</i>	There.
		‘裏’ <i>li</i>	There.
		‘爲’ <i>uei</i>	Why?
		‘甚’ <i>shen</i>	Why?
		‘麼’ <i>mo</i>	Why?
		‘一’ <i>ih</i>	One.
		‘隻’ <i>chī</i>	A box.
		‘箱’ <i>siang</i>	A box.
		‘子’ <i>tsi</i>	A box.

1. Questions are often asked colloquially in English by making two statements, one positive, the other negative; e.g., You have a bible, have you not? One Chinese idiom corresponds to this; the words affixed being *ma* (嗎); or, *muh iu* (沒有); e.g., He has a bible; *t’a iu sheng-shu*; (he) has not; *muh iu*; or *ma*; i.e., Has he a bible or not? Carefully note the following:—

Is there or not? } *iu muh iu* (有沒有).

Have you or not? }

Has he any money? *t’a iu ts’ien*, *muh iu* (他有錢沒有).

Has he a box? *t’a iu ih-chī siang-tsi*, *muh iu* (他有一隻箱子沒有).

Is there anybody there? *iu ren tsai-na-li*, *muh iu* (有人在那裏沒有).

Instead of *muh iu*, *ma* (嗎) could be used in all these questions. The equivalent of Yes ; and No ; in the reply to such questions is *iu* (有) 'yes'; *muh iu* (沒有) 'no'; e.g.,

Has he any money? Yes ; (he has); *t'a iu ts'ien muh iu*? (他有錢沒有)? *iu* (有); or, *t'a iu ts'ien* (他有錢).

Has he a box? No ; (he has not); *t'a iu ih-ch'ih siang-tsi muh iu*? *muh iu* (他有一隻箱子沒有, 沒有).

2. Such questions as the following are asked in a similar manner; Will you? Will he? Do you? Is it enough? Is it large enough? e.g.,

(a) Do you understand? *tong puh tong* (懂不懂).

Will he do it or not? *t'a tso puh tso* (他做不做).

Does he worship God? *Shang-ti t'a pai puh pai* (上帝他拜不拜).

Do they want that? *na-ko tong-si t'a-men iao puh iao* (那個東西他們要不要).

Is it so or not?

Is it not so?

Yes or no?

Right or wrong?

} *sh'ih puh sh'ih* (是不是).

This will be variously translated according to the connection.

(b) Will it do? *hao puh hao* (好不好).

Is it enough? No ; Yes ; *keo puh keo* (穀不穀); *puh keo* (不穀); *keo* (穀).

Is it large enough? No ; *ch'ae-ko* (or *ch'ae-mo* p. 55) *ta, keo puh keo* (這個大穀不穀); *puh keo* (不穀).

There is no need of *sh'ih* (是) in such questions. Observe that all questions under (a) are stated positively by a verb; as, *tong* 懂 (You) understand; and then negatively by a negative and verb; *puh tong* 不懂 (You) do not understand; and that the same holds good of all under class (b) in which all are adjectives.

Do not ask questions in the rising and falling intonations of Western speech.

3. Such questions as the following; Is it not? Are there not? Has he not? etc.—commonly called Negative Interrogatives—are asked by making a negative statement and placing *ma* (嗎) at the end; as, He has no money; *t'a muh iu ts'ien* (他沒有錢); Has he no money? *t'a muh iu ts'ien ma* (他沒有錢嗎).

Will he not worship Jesus? *t'a puh pai Ie-su ma* (他不拜耶穌嗎).

Is not this yours? *chæ puh shi ni-tih ma?* (這不是你的嗎).

Has he not any? *t'a muh iu ma?* (他沒有嗎).

Do they not want it? *t'a-men puh iao ma?* (他們不要嗎).

Have they not two books; *t'a-men muh iu liang-pen shu ma?* (他們沒有兩本書嗎).

Is not this her money? *chæ puh shi t'a-tih ts'ien ma?* (這不是他的錢嗎)

4. The word *hai*, or *han*, (還) refers to something additional; and is the equivalent of such English words and combinations as, 'and;' 'further'; 'beside'; 'more;' 'in addition;' 'and so on'; 'as well as;' *e.g.*,

Is there any more? No; Yes; *hai iu muh iu?* (還有沒有); *muh iu* (沒有); *hai iu* (還有).

Have they any more paper? *t'a-men hai iu chh muh iu* (他們還有紙沒有).

How many pencils has he besides? *t'a hai iu to-shao pih*; or, *hi-chh pih* (他還有多少筆); or, (幾枝筆).

I still want to ask him; *o hai iao uen t'a* (我還要問他).

Do you want any more? *hai iao puh iao* (還要不要).

5. Such questions as, Why does . . . ? Why does . . . not ? are formed as follows ;

Why does he not do it? *t'a uei-shen-mo puh tso* (他爲甚麼不做).

Why does he not worship God? *t'a uei-shen-mo puh pai Shang-ti* (他爲甚麼不拜上帝).

Why does he listen to him? *t'a uei-shen-mo t'ing t'a?* (他爲甚麼聽他).

Why did he buy this? *t'a uei-shen-mo mai chæ-ko tong-si* (他爲甚麼買這個東西).

The order of words must be carefully attended to—the noun or pronoun precedes *uei-shen-mo* (爲甚麼).

6. The sentences—My book is below the table; and, He sells paper below; would be rendered in Chinese as follows:—

My book is below the table; *o-tih shu tsai choh-tsī ti-hsia* (我的書在桌子底下).

He sells paper below; *t'a tsai-ti-hsia mai chī* (他在底下賣紙).

In the first sentence the noun governed by the preposition is inserted between *tsai* (在) and *ti-hsia* (底下); in the second, *tsai-ti-hsia* (在底下) is an adverb of place and remains intact. And so with *tsai-chae-li* (在這裏) and other examples. *Tsai* (在) thus forms part of most prepositions and adverbs of place, roughly corresponding to the first half of such compound words as 'be-low,' 'under-neath,' etc., though it is at times omitted; (see next Lesson).

My things are here; *o-tih tong-si tsai-chae-li* (我的東西在這裏).

His things are not here; *t'a-tih tong-si puh tsai-chae-li* (他的東西不在這裏).

There is nobody there; *muh iu ren tsai-na-li* (沒有人在那裏).

This word is not in the book; *chae-ko tsī muh iu tsai shu shang* (這個字沒有在書上).

It should be noticed that *shī* (是) is not used in this construction.

NOTE. (a) There is a strong temptation to use *t'a-men* (他們) in speaking of things in such sentences as the following:—

Whose are these things? They are mine. The word 'they,' in the answer, is either included in the verb; or, the name of the thing or things in question is repeated, or else omitted altogether; e.g.,

Whose things are these? they are mine; *chae-shī na-ih-ko-tih tong-si* (這是那一個的東西); *shī o-tih* (是我的); or, *tong-si shī o-tih* (東西是我的); or merely, *o-tih* (我的). Hence it will be seen that *shī* (是) often represents 'it is'; 'they are.'

(b) A chapel is sometimes called a *t'ang* (堂); or, *t'ang-tsī* (堂子); or, *li-pai-t'ang* (禮拜堂), a "worship hall."

(c) *Siang-tsī* (箱子) sometimes takes *k'eo* (口) as N. A.

MISCELLANEOUS EXAMPLES.

There is a God in heaven; *iu ih-uei Shang-ti tsai t'ien shang*.

How many more people are there there? *hai iu to-shao ren tsai-na-li*.

Is there a Church here? *iu kiao-t'ang tsai-chae-li muh-iu*.

Do not these two books belong to him? *chae liang-pen shu puh shī t'a-tih ma*

Will he do that? *na-kien sī t'a tso puh tso*.

One box is not enough; *ih-chī siang-tsī puh keo*.

God created the heavens; *Shang-ti tsao t'ien*.

What else does he want? *t'a hui iao shen-mo*.

Why will they not buy? *t'a-men uei-shen-mo puh mai*.

What is he doing in the street? *t'a tsai kiai shang tso shen-mo sī*.

Do you understand the meaning of this character? *chae-ko tsī tih i-sī tong puh tong*.

Are four pencils enough? *sī-chī pih keo puh keo*.

Translate:—*Puh shī iu ih-mei Kiu-chu tsai-t'ien shang ma? Hai iao mai hi-chī siang-tsi? T'a tsai kiai shang k'an liang san p'ih lū-tsi. T'a-tih rī-tsi iu liang-k'uai ien-t'ai muh-iu? Uen t'a tong puh tong? Chae-ko ien-t'ai t'a hai iao mai liang-k'uai. Siang-tsi shang muh-iu tong-si. Chae-ko tong-si o huan ni. T'a iu ih-pen Sheng-shu muh iu? T'a puh tsai kiao-t'ang ma? Tsai choh-tsi ti-hsia puh shī iu liang san feng sin ma? T'a-tih ts'ien to puh to? Na-chī siang-tsi t'a huan puh huan? Na-t'iao kiai tsai-na-li? Na si-peh rī-shih ko ts'ien t'a puh iao ma? Na ti-san tsieh t'a puh ch'ang ma? Chae-chī siang-tsi puh keo; o hai iao mai ih-chī.*

Translate:—Are three or four books enough? Has he not four chairs? How many more does he want? Has he two dictionaries? Yes, they are on the table. Who is here? Do you understand my meaning? No. Will he do it or not? He will not. He is selling tracts and bibles in the street. How many does he sell in a day? More than two hundred tracts, and between twenty and thirty bibles. Who wants to buy them? Look! is not that Mr. Feng's elder brother? Yes, it is he. Listen! is he not singing the 48th hymn? Have you one or two boxes? I have not. Why does he not want this letter? He has between 3,000 and 4,000 cash besides, has he not? Does he want 50 cash more? Yes.

LESSON VI.

真	chén	True; truly; real.	說話	shoh-hua	To speak.
得	teh	To obtain. Sign of potential mood.	吃飯	ch'ih-fan	To eat rice; to take food.
來	lai	To come.	禮拜	li pai	To worship.
去	k'ü	To go.	寫字	sie-tsi	To write.
到	tao	To arrive at; to reach; to (a place). Until.	外國	uai-kueh	Abroad; foreign countries.
假	kia	False; unreal.	中國	chong-kueh	China.
紅	hong	Red.	聽見	t'ing-kien	To hear; heard.
長	ch'ang	Long. Read chang ² . To grow. An elder.	看見	k'an-kien	Saw; seen.

新 *sin* New; recent.

男 *nan* Male.

女 *nū* Female.

禱告 *tao-kaō* To pray ;

prayer.

在裏頭 *tsai-li-t'eo* Inside.

在外頭 *tsai-nai-t'eo* Outside.

在旁邊 *tsai-p'ang pien* By the side ; by side of.

講道理 *kiang-tao-li* To preach.

1. In speaking of a place by name, as, 'I have a friend in China'; the word 'in,' is expressed by *tsai* (在) alone; *e.g.*, *o iu ko p'eng-iu tsai Chong-kueh* (我有個朋友在中國); but in speaking of 'heaven'; 'earth'; (Vocab. I) and 'the world' (Lesson VII), both *tsai* (在) and *shang* (上) are used; *e.g.*,

Jesus is in heaven; *Ie-su tsai t'ien shang* (耶穌在天上).

2. Prepositions often take *ti* (的) when they relate to persons, but rarely when they relate to things; *e.g.*,

By his side; *tsai t'a-tih p'ang-pien* (在他的旁邊).

By the side of the dictionary; *tsai tsī-tien p'ang-pien* (在字典旁邊).

3. One peculiarity, to which nothing exactly corresponds in English, is the insertion of a noun or pronoun before an adverb of place; *e.g.*,

Your things are here with me; *ni-tih tang-si tsai o chue-li* (你的東西在我這裏).

He is with Mr. Pien there; *t'a tsai Pien sien-seng na-li* (他在邊先生那裏).

4. In the last Lesson it was mentioned that *tsai* (在) was at times omitted. This is the case in such sentences as the following, where it is replaced by *tao* (到); *shang* (上); or, *uang* (往) Lesson XIX; *e.g.*,

Where are you going? *tao na-li k'ü* (到那裏去).

I am going to Tong-ch'eng; *o shang Tong-ch'eng k'ü* (我上東城去).

5. Adjectives are said to be used "distinctively," or "predicatively"; *e.g.*, He is a *good* man; shews the distinctive use; That man is *good*, the predicative use. The Chinese idiom is the former

case exactly corresponds to the English; but in the latter *shǐ* (是) is less frequently expressed; e.g.,

(a) Good books; *hao shu* (好書).

My good books; *o-tih hao shu* (我的好書).

My own good books; *o tsi-hi-tih hao shu* (我自己的好書).

My own two good books; *o tsi-hi-tih liang-pen hao shu* (我自己的兩本好書).

He is a good man; *ta shi ko hao ren* (他是個好人).

(b) That man is good; *na-ko ren hao* (那個人好).

This box is large; *chae-chi siang tsi ta* (這隻箱子大).

This box is small; *chae-chi siang-tsi puh ta* (這隻箱子不大).

NOTE that the adjective comes between the N. A. and the noun in distinctive sentences, as He is a good man; and that (as in the last example) the opposite quality of adjective is denoted by placing *puh* (不) before it, in which case it is used predicatively.

6. In the sentence, I want three books, two large and one small; both 'large,' and 'small,' are adjectives qualifying the noun 'books,' understood. Turned into Chinese, the sentence runs thus; *o iao san-pen shu; liang-pen ta-tih, ih-pen siao-tih* (我要三本書, 兩本大的, 一本小的); where 'tih' is the equivalent of a noun understood. Consider the following:—

There are three people, two men and one woman; *iu san-ko ren, liang-ko nan-tih, ih-ko nü-tih* (有三個人, 兩個男的, 一個女的).

I want five red (ones); *o iao u-ko hong-tih* (我要五個紅的).

7. Some adjectives take '*shǐ*' (是) when used predicatively; especially those of form, colour and quality, as 'square'; 'red'; 'true'; etc.; e.g., God is true; *Shang-ti shǐ chēn-tih* (上帝是真的).

8. Of the two forms, This is well done; This is done well; English usage prefers the former, whereas Chinese idiom demands the latter; as, *chae-ko tso-teh hao* (這個做得好). *Teh* (得) thus used, follows the verb, and precedes either a negative, or an adjective, to form an adverbial adjunct usually indicating degree; e.g.,

This character is well written; *chae-ko tsi sie-teh hao* (這個字寫得好).

That letter is badly written; *na-feng sin sie-teh puh hao* (那封信寫得不好).

For further illustrations see Miscellaneous Examples at end of this Lesson.

9. A further use of *teh* (得) is to form the Potential Mood; e.g., I can do it; *o tso teh-lai* (我做得到); I cannot do it; *o tso puh-lai* (我做不到). Such questions as, Can he do it or not? are asked as in the previous Lesson by two statements—one positive, the other negative; e.g.,

He can speak Chinese; *Chong-kueh hua t'a shoh teh-lai* (中國話他說得到).

I cannot speak Chinese; *Chong-kueh hua o shoh puh-lai* (中國話我說不到).

Can he speak Chinese? *Chong-kueh hua t'a shoh teh-lai, shoh puh-lai* (中國話他說得到, 說不到).

Red chairs can be bought; *hong i-tsi mai teh-tao* (紅椅子買得到).

Can you understand his meaning? *t'a-tih i-si tong teh-tao, tong puh-tao* (他的意思懂得到, 懂不到).

The words that follow *teh* (得) in the positive form 'can;' or, *puh* (不) in the negative form 'cannot,' vary; *lai* (來), *tao* (到) and *shang* (上) are those most frequently used.

10. The Chinese spoken language has two classes of compound words. The one corresponds to what in English would be a transitive verb and its object, both being needed to render the sentence complete, as, "Beat a retreat."

Though combined, both verb and noun may be used separately, and the noun may be qualified; e.g., 'Beat a hasty retreat.' So in Chinese, the sentence They are eating; *t'a-men ch'ih-fan* (他們吃飯); the verb is *ch'ih* (吃) 'to eat;' the noun *fan* (飯) 'cooked rice;' 'food.' Any qualifying word may be added; e.g., He is eating Chinese food; or food prepared in Chinese fashion; *t'a ch'ih Chong-kueh fan* (他吃中國飯). Such compounds will be noticed in the Lessons where they occur.

The second class, owing to the fewness of sounds in the Chinese spoken language, has nothing corresponding to it in English. For instance (理) and (禮) though different in meaning, have the same sound, and are in same tone. Hence, to avoid confusion or ambiguity

where the context does not make it clear which is meant, *tao* (道) is joined to *li* (理) and *pai* (拜) to *li* (禮) and there is no more risk of confusion to the ear, than with the one written character, is there of confusion to the eye.

NOTE. (a) *Shoh-hua* (說話) is formed of *shoh*, to speak, to talk; and *hua*, words; speech: *kiang-tao-li* (講道理) of *kiang*, to talk; to preach; to bargain; and *tao-li*, doctrine; principles: *sie-tse* (寫字) of *sie*, to write; and *tsi*, a character.

(b) *Tso* (做) is prefixed to *tao-kao* (禱告) and *li-pai* (禮拜), when no object of prayer or of worship is mentioned; e.g., To worship; *tso-li-pai* (做禮拜), to pray; *tso-tao-kao* (做禱告).

(c) *T'eo* (頭) is often omitted in *tsai-li-t'eo* (在裏頭), *tsai-uai-teo* (在外頭); e.g., In the city; *tsai ch'eng li* (在城裏).

(d) *Puh* (不) prefixed to adjectives answers to 'un,' 'in,' 'dis,' in combination; as, Unimportant; no matter; *puh-iao-kin* (不要緊).

(e) Where the words "will" and "shall" are used to express determination, *iao* (要) is often omitted; e.g., I will not come; *o puh lai* (我不來).

(f) *No tih* (的) is needed in speaking of a native of a country; e.g., He is a Chinaman; *t'a shi ko Chong-kueh ren* (他是個中國人).

MISCELLANEOUS EXAMPLES.

I have not heard him speak; *o muh iu t'ing-kien t'a shoh-hua*.

Can you see or not? *k'an tih kien, k'an puh kien*.

I cannot hear; *o t'ing puh kien*.

He speaks good Chinese; *t'a-tih Chong-kueh hua shoh teh-hao*.

He preaches the doctrines of the Bible well; *Sheng-shu-tih tao-li t'a kiang teh-hao*.

He has come to worship; *t'a lai tso-li-pai*.

There are both large and small; *iu ta-tih, iu siao-tih*.

He has gone to preach in the street; *t'a shang kai kiang-tao-li k'ü*.

That was a good bargain; *na-ko tong-si mai teh-hao*.

There is nobody in the chapel; *li-pai-t'ang ü muh-iu ren*.

This street is short; *chae-t'iao kai puh ch'ang*.

Have you seen him? *ni k'an-kien t'a muh-iu*.

Translate:—*Chae liang-ko ta tsi sie teh-hao. T'a uer-shen-mo puh lai tso-li-pai? T'a-tih ri-tsi chang teh hao k'an. Chae-ko tsi ts'ing sien-seng sie tsai-chae-li. O tsai ch'eng uai kan-kien san-ko uai-kueh-ren. T'a iao tao o chae-li lai. Ts'ing t'a lai ch'ih-fan. T'a k'ü puh k'ü? Chae tsiu-shi li-pai-t'ang. Tsai ch'eng li hong chi mai teh-tao, mai puh-tao? O muh iu kan-kien t'a-tih tong-si. O t'ing-kien t'a kiang-tao-li. O-tih ts'ien t'a muh iu teh tao. Chae-li tao na-li. Chae-t'iao kai tao na-t'iao kai. Ni t'ing teh kien, t'ing puh kien? T'a-tih i-si o tong teh-tao; tsiu-shi t'a-tih sheng-in o t'ing puh kien. Chae-ko "kia" tsi ni sie teh-lai, sie puh-lai?*

Translate:—Can you hear or not? Can he write Chinese? No, he can write foreign characters well. Is there anybody outside? Can you find this character? They are at worship in the chapel. Whom do they worship? They worship God. This tract is well written. I want to hear him speak Chinese. His words are false, not true. This box is old. Will he come or not? Is this rice enough? He is reading there by the side of the table. How many more foreign characters does he want to write? He has not bought enough. Have you heard him preach? No, I have only seen him write Chinese.

有兩個女孩子在堂裏，一個小的，一個大的。他們就是封大文的兩個孩子。我沒有看見他們來，只聽見他們唱讚美詩，唱得真好聽。在外頭還有十幾個人不來拜上帝。爲甚麼。一個說，他懂不到牧師的意思。一個說，他看不到聖書。還有一個說，外國人的話不好聽。這是假話。他們這幾個人沒有聽見，沒有看見。他們不要來做禱告拜救主。那幾個人不是石萬有的好朋友嗎。三四個就是方大中的朋友，不是好東西。有八個外國人在底下，四個男的，四個女的，我懂不到他們的話。請他們到我這裏來。七把椅子不穀八個人坐，還要一兩把。請坐小紅箱子。我們七八個人到中國來，講耶穌道理。

LESSON VII.

‘把’	<i>pa</i>	Sign of direct object.	‘慢’	<i>man</i>	Slow ; slowly.
‘拿’	<i>na</i>	To bring ; to take.	‘走’	<i>tseo</i>	To walk ; to travel ; to go.
‘太’	<i>t'ai</i>	Too ; much.	‘捨命’	<i>shæ-ming</i>	To give up life for others.
‘叫’	<i>kiao</i>	To call ; to call out ; called. To tell.	‘世界’	<i>shī-kiai</i>	The world.
‘錯’	<i>ts'o</i>	Wrong ; mistaken.	‘打發’	<i>ta-fah</i>	To send.
‘了’	<i>liao</i>	Sign of past or perfect tense.	‘以後’	<i>i-heo</i>	After ; later.
‘騎’	<i>k'i</i>	To ride an animal.	‘回來’	<i>huei-lai</i>	To come back.
‘就’	<i>tsin</i>	At once ; soon. Used to indicate sequence.	‘回去’	<i>huei-k'ü</i>	To go back.
‘先’	<i>sien</i>	First ; foremost ; before.	‘木頭’	<i>muh-t'eo</i>	Wood ; timber.
‘過’	<i>ko</i>	To cross over ; to pass by. Sign of perfect and past tenses. Transgression ; fault.	‘後來’	<i>heo-lai</i>	Afterwards ; by-and-by.
‘銅’	<i>t'ong</i>	Brass ; copper.	‘起來’	<i>k'i-lai</i>	To rise up.
‘些’	<i>sie</i>	A little ; some. Sign of comparative.	‘一句話’	<i>ih-kü.hua</i>	A sentence ; an expression.

1. Certain words in Chinese are used both as principal and auxiliary verbs, and are found largely amongst verbs indicating motion. Two of the principal ones are *lai* (來) and *k'ü* (去); their idiomatic use is exhibited in the following sentences:—

Bring things here ; *na tong-si lai* (拿東西來).

Take things away ; *na tong-si k'ü* (拿東西去).

Bring my things here ; *na o-tih tong-si lai* (拿我的東西來).

Take my things away ; *na o-tih tong-si k'ü* (拿我的東西去).

Bring Mr. Fang's two large bibles here ; *na Fang sien-seng-tih liang-pen ta sheng-shu lai* (拿方先生的兩本大聖書來).

2. There is a use of *pa* (把) in Chinese to which scarcely anything in English corresponds. It comes immediately before the direct object of the verb, and does not need to be translated. When so used in this construction, a complete change in the order of words is necessary, which the student may note by comparing the following examples with those given above:—

Bring things here ; *pa tong-si na-lai* (把東西拿來).

Take things away ; *pa tong-si na-k'ü* (把東西拿去).

Bring my things here ; *pa o-tih tong-si na-lai* (把我的東西拿來); and so with the remainder.

3. Such words as *huei-lai* (回來), *huei-k'ü* (回去), and *k'i-lai* (起來), though used as principal verbs also become auxiliary to others; e.g.,

Tell him to come back ; *kiao t'a huei-lai* (叫他回來).

He rode back on the donkey ; *t'a pa lä-tsi k'i huei-k'ü* (他把驢子騎回去).

Their use in the Potential Mood is illustrated in the following:—

He can lift it ; *t'a na teh-k'i-lai* (他拿得起來).

He cannot walk back ; *t'a tseo puh-huei-lai* (他走不回來).

Why does he not bring back that Bible ? *t'a uci-shen-mo puh pa na-pen sheng-shu na huei-lai* (他爲甚麼不把那本聖書拿回來).

He cannot go back ; *t'a puh-teh huei-k'ü* (他不得回去).

4. The order of events in a sentence is indicated by 'tsin' (就), which may be translated variously according to the context. Such words as, 'then'; 'thereupon'; 'next'; 'upon which'; etc., will give the general force. It is illustrated in the following:—

When I came to China I engaged a teacher ; *tao-liao Chong-kueh, o tsiu* (indicating second step) *t'sing ko sien-seng* (到了中國,我就請個先生).

When they had finished worship they returned ; *t'a-men tso-ko li-pai, tsiu huei-k'ü* (他們做過禮拜,就回去).

5. The sentence, What is this made of? may be written, Of what is this made? in which case the verb comes last. This latter form corresponds to Chinese idiom, which runs as follows:—*chæ shi*

shen-mo tong-si tso-tih (這是甚麼東西做的); where 't'ih' (的) forms the past participle of the verb.

Note the following:—

What is this chair made of? *chæ-pa i-tsi shi shen-mo tong-si tso-tih* (這把椅子是甚麼東西做的).

It is made of wood; *shī muh-t'eo tso-tih* (是木頭做的).

Where has he come from? *t'a shi na-li lai-tih* (他是那裏來的).

He has come from Tong-ch'eng; *ta shi Tong-ch'eng lai-tih* (他是東城來的).

This construction is usually best rendered by the passive form.

6. It has been stated (Lesson I), that the connection in which a word is found largely determines both mood and tense. This is especially true of the past and perfect tenses. At times no sign of either tense is used; at other times *liao* (了), or both *liao* (了) and *ko* (過). Practice and observation are the two best teachers in this case. *Hao-liao* (好了) may be added to most verbs as a sign of either tense; and may be translated by 'finished'; or any word denoting completion; e.g.,

Jesus gave up his life; *Ie-su shæ t'a-tih ming* (耶穌捨他的命).

Have you finished? Yes; *tso-hao-liao muh-iu* (做好了沒有)? *tso hao-liao* (做好了).

I have seen it; *o k'an-kien-ko* (我看見過).

Have you taken food? Yes. *Ch'ih-ko fan muh iu* (吃過飯沒有)? *ch'ih-ko-liao* (吃過了).

The sentence, Have you taken food? (in common with many similar ones) is often used as a statement without any mark of interrogation; and the answer is made in the same words. But there is no confusion of meaning in such cases.

It is a common mistake of beginners to confound *iu* (有) 'to have'; with *ko* (過) the sign of the Perfect Tense. *Iu* refers to possession; as, I possess twenty cash; *o iu ri-shih-ko ts'ien* (我有二十個錢); *ko* is joined to a verb; as, I have asked him; *o uen-ko t'a* (我問過他). Both *muh iu* (沒有), and *ko* (過) are used with the negative form of the Perfect, but *ko* is still joined to the verb; e.g.,

I have not asked him; *o muh iu uen-ko t'a* (我沒有問過他).

Have you been? Yes; No; *ni k'ü-ko muh iu* (你去過沒有)? *k'ü-ko* (去過); *muh iu k'ü-ko* (沒有去過).

Have you ridden a donkey? No; Yes; *ni k'i-ko lü-tsi muh iu* (你騎過驢子沒有)? *muh iu k'i-ko* (沒有騎過); *k'i-ko-liao* (騎過了).

In many cases *liao* (了) is read *lo⁴*; *la⁴*; or *loh*; and is merely a final particle.

7. *Ts'o* (錯) may be joined to almost any verb as follows:—

You heard wrongly; *ni t'ing-ts'o liao* (你聽錯了).

He has made a mistake in that sentence; *na-kü-hua t'a shoh ts'o-liao* (那句話他說錯了).

8. *T'ai* (太) may be used with either positive or negative forms; e.g.,

That is too long; *na-ko tong-si t'ai ch'ang* (那個東西太長).

That child is too bad; *na-ko hai-tsi t'ai puh-hao* (那個孩子太不好).

9. While both *i-heo* (以後), and *heo-lai* (後來) have the same meaning, they are used somewhat differently; *i-heo* more usually following verbs having *ko* (過) affixed; e.g.,

He first went and afterward returned; *t'a sien k'ü, heo-lai tsin huei-lai* (他先去後來就回來).

After he had seen him he came back; *t'a k'an-ko t'a i-heo, tsia huei-lai* (他看過他以後就回來).

10. *Sie* (些) forms the comparative of adjectives; and the plural of both *chæ* (這), and *na* (那)—a form used with indefinite numbers only. It may have 'ih' (一), or 'ih-ta' (一大) prefixed to it; in which case it= 'Some'; or, 'A great many'; e.g.,

This is a larger character; *chæ-ko tsü ta-sie* (這個字大些).

These books are not mine; *chæ-sie shu puh shi o-tih* (這些書不是我的).

There are some people outside; *tsai-uai-t'eo iu ih-sie ren* (在外頭有一些人).

NOTE. (a) Any qualifying word may be placed between *kü* (句) and *hua* (話); e.g., Two Chinese sentences; *liang-kü Chong-kueh hua* (兩句中國話); &c.

(b) *Shæ-ming* (捨命) is compound; *shæ*, to give up; to part with: *ming*, life.

(c) Care must be taken in the use of *kiao* (叫), and *ts'ing* (請). The former is used of or to inferiors; the latter of or to equals or superiors; or when it is desired to shew respect; e.g., Call that child; or, Tell that child to come here; *kiao na-ko hai-tshai lai* (叫那個孩子來). Ask that gentleman to come here; *ts'ing na-uei sien-seng lai* (請那位先生來).

(d) *I* (以) may be joined to a large number of prepositions; as, Outside; *i-uei* (以外); etc.

MISCELLANEOUS EXAMPLES.

Has he come or not? *t'a lai-liao muh iu*.

Where was this bought? *chæ shi na-li mai-tih*.

It was bought outside the city; *shi ch'eng uai mai-tih*.

God sent the Saviour; *Shang-ti ta-fah Kiu-chu lai*.

Take this piece of brass back; *pa chæ-k'uai t'ong na huei-k'ü*.

They have gone back into the city; *t'a-men huei ch'eng li k'ü*.

Right or wrong? Right; *ts'o puh-ts'o*? *puh-ts'o*.

When Jesus came to the world He gave up His life; *Ie-su tao shi-kiat shang lai, t'a tsiu shæ t'a-tih ming*.

Has he finished writing those characters? Finished; *na-sie ts'i, t'a sie hao-liao muh iu?* *sie hao-liao*.

That sentence does not sound well; *na-kü-hua puh hao t'ing*.

He has taken the wrong box; *t'a na ts'o-liao siang-ts'i*.

He will be here directly; *t'a tsiu lai*.

He went back after three days; *ko-liao san t'ien t'a tsiu huei-k'ü*.

Translate:—*T'a k'i ma lai-tih. Ts'ing t'a heo-lai lai. Ts'ing t'a k'i-lai. T'a tseo-teh man. Chæ-chang choh-ts'i shi muh-t'eo tso-tih. Pa na-ko tong-si na huei-lai. T'a-tih hua shoh-teh t'ai man. Chæ-ko ti-fang puh hao tseo. T'a huei-lai, tsiu kiao t'a k'ü. Na kü Chong-kueh hua shoh ts'o-liao. T'a-men shi kiao-t'ang tso-li-pai huei-lai-tih. Ko liang t'ien o tsin k'ü. O muh iu k'an-kien-ko. T'a tsiu k'ü. T'a shi na-li ta-fah lai-tih? Kiao t'a pa na pah-peh-ko ts'ien tsiu na huei-lai. T'a sie ts'o-liao na ko "ma" ts'i. T'a uei-shen-mo puh pa na-chi Chong-kueh pih na huei-lai? Ni tseo-ko na-ko ti-fang muh iu? Muh iu tseo-ko.*

Translate:—Jesus came to give up His life. I sent him back. There are a great many people in the chapel, between seventy and eighty. He sings that hymn too slowly. When you have finished writing that character take this book to Mr. Hong there. After I heard him preach I returned here. I will speak two Chinese sentences, will you kindly listen if they are correct. This sentence is right, that one is wrong. There are a great many people in the street listening to him preach. Jesus first came to the world to give up His life, afterward He returned to heaven. What is this made of? This is made of brass, that of wood. 38,000. He is wrong. He has come back to China. He speaks too slowly. On reaching there, we at once went to worship. Have you been abroad? No. Have you read the bible? Yes. I have not read your hymn book. I have not seen him; I have heard that younger brother of his speak Chinese.

LESSON VIII.

姓 ¹	<i>sing</i>	Surname.	敝 ¹	<i>pi</i>	Unworthy; mean.
下 ¹	<i>hsia</i>	Below; to descend. An auxiliary verb.	路 ¹	<i>lu¹⁴</i>	A road; a way.
帶 ¹	<i>tai</i>	To bring; as a person or letter.	衣服 ¹	<i>i-fuh⁴</i>	Clothes.
挑 ¹	<i>t'iao</i>	To carry on the shoulder with a pole.	時候 ¹	<i>shi-heo</i>	Time.
抬 ¹	<i>t'ai</i>	To carry between two or more.	今天 ¹	<i>kin-t'ien</i>	To-day.
救 ¹	<i>kiu</i>	To save.	明天 ¹	<i>ming-t'ien</i>	To-morrow.
洗 ¹	<i>si</i>	To wash.	今年 ¹	<i>kin-nien</i>	This year.
快 ¹	<i>k'uai</i>	Sharp; Soon; quick; about to.	明年 ¹	<i>ming-nien</i>	Next year.
年 ¹	<i>nien</i>	Year.	在這邊 ¹	<i>tsai-cha-pien</i>	On this side; over here.
出 ¹	<i>ch'uh</i>	To go out. To expend; to produce.	在那邊 ¹	<i>tsai-na-pien</i>	On that side; over there.
早 ¹	<i>tsao</i>	Early.	怎麼樣 ¹	<i>tсен-mo-iang</i>	How? how about?
貴 ¹	<i>kuei</i>	Honourable. Costly; dear.	一頂帽子 ¹	<i>ih-ting mao-tsi</i>	A hat.

1. In Lesson I, *tih* (的) has been defined as an adjectival particle. As such its principal power is descriptive, even in the 'possessive;' and it expresses in Chinese what in English is commonly expressed by relative clauses, adverbs, or adverbial phrases. For instance, we may say, "The day that is never to be forgotten;" or, "That never-to-be-forgotten day." In the first example the relative clause 'that is never to be forgotten,' refers back to day; in the second it is turned into an adjective preceding and describing 'day.' Though but sparingly used in English, this idiom corresponds to Chinese usage; e.g., The things that he bought; is *t'a mai-tih tong-si* (他買的東西) 'the-he-bought things'; where *tih* makes all that goes before descriptive of 'things.' Hence it is used to describe or define whatever

refers to things; e.g., This is the book that he bought; *chæ shī t'a mai-tih shu* (這是他買的書); or, *chæ-pen shu shī t'a mai-tih* (這本書是他買的).

Those are the two large books that he bought; *na shī t'a mai-tih liang-pen ta shu* (那是他買的兩本大書); or, *na liang-pen ta shu shī t'a mai-tih* (那兩本大書是他買的).

NOTE that such sentences as the above may end either with the verb followed by *tih* (的), or with the noun.

It may describe or define whatever refers to actions; e.g.,

He speaks slowly; *t'a man-man-tih shoh-hua* (他慢慢的說話).

They came one at a time; *t'a-men ih-ko-ih-ko-tih lai* (他們一個一個的來).

Observe that adjectives are often repeated when followed by *tih*.

It may describe or define whatever refers to time; e.g.,

When he came; *t'a lai-tih shī-heo* (他來的時候).

When He came to save men; *t'a lai kiu ren tih shī-heo* (他來救人的時候).

Sometimes he comes; sometimes he does not; *t'a iu-tih shī-heo lai, iu-tih shī-heo puh lai* (他有的時候來, 有的時候不來).

When he sat by the side of the box; *t'a tso tsai siang-tsi p'ang-pien tih shī-heo* (他坐在箱子旁邊的時候).

When he was here; *t'a tsai-chæ-li-tih shī-heo* (他在這裏的時候).

Notice in the above, that *tih* may come after a preposition; or, after an adverb of place; after a verb, or the object of a verb.

2. The words *chæ-pien* (這邊), and *na-pien* (那邊), are used colloquially as the equivalent of such expressions as, In these parts; In those parts; etc.; e.g.,

Are there any horses where you come from? *ni-men na-pien iu ma muh iu* (你們那邊有馬沒有).

In this part of the world we have donkeys but no horses; *o-men chæ-pien iu lü-tsi, muh iu na* (我們這邊有驢子沒有馬).

The timber in our country is small; *o-men chae-pien-tih muh-t'eo puh ta* (我們這邊的木頭不大).

3. The words *hsia*, (下), *ch'uh* (出), and *ko* (過), with *lai* (來) or *k'ü* (去) added, are used both as auxiliaries and as principal verbs; *e.g.*,

Come down; *hsia-lai* (下來).

Go down; *hsia-k'ü* (下去).

Come out; *ch'uh-lai* (出來).

Go out; *ch'uh-k'ü* (出去).

Come over; *ko-lai* (過來).

Go over; *ko-k'ü* (過去).

Carry that thing out; *pa na-ko tong-si tai ch'uh-k'ü* (把那個東西抬出去).

Carry that thing out of the city; *pa na-ko tong-si tai ch'uh ch'eng k'ü* (把那個東西抬出城去).

4. Great care should be taken in the use of the various verbs "to carry." The distinction between them is as follows:—

Tai (帶) is used of light things and of persons.

Na (拿) of heavier things; but not of persons, except in the sense of "to apprehend."

Tiao (挑) of a load carried on a pole by one man in Chinese fashion.

T'ai (抬) of a load carried on a pole by two or more men.

Bring two sheets of paper; *tui liang-chang ch'ü lai* (帶兩張紙來).

He took his son with him; *t'a pa ri-tsü tai-liao k'ü* (他把兒子帶了去).

Take away this pot of tea; *pa chae hu ch'a na-k'ü* (把這壺茶拿去).

Carry these two boxes over there; *pa chae liang-ch'ü siang-tsi t'iao-ko-k'ü* (把這兩隻箱子挑過去).

Call two men to carry this table out; *hiao liang-ko ren pa chae-chang choh-tsü t'ai-ch'uh-k'ü* (叫兩個人,把這張桌子抬出去).

NOTE that the object of the verb is sometimes placed between the first and second characters of the auxiliary verb; *e.g.*,

He can say nothing; *t'a shoh puh ch'uh hua lai* (他說不出話來).

5. No one English word adequately conveys the force of *tsen-mo-iang* (怎麼樣). It answers to such expressions as, Well; but how about . . . ? What is the reason? etc.; *e.g.*,

But if he has no money, how then? *t'a muh iu ts'ien tsen-mo-iang* (他沒有錢怎麼樣).

6. Chinese politeness demands the word *kuei* (貴), and *pi* (敝), in asking and replying to the query, 'What is your surname?' *e.g.*,

Your honourable name? *kuei sing* (貴姓).

My unworthy name is Chang; *pi sing Chang* (敝姓張).

In these examples note the omission of the pronouns *ni* (你) and *o* (我).

The following forms are used in asking one person the name of another (though not in his presence); and in speaking of a person by his surname; *e.g.*,

What is the name of that person? *na ih-uei sing shen-mo* (那一位姓甚麼).

That person named Pien; *na-ko sing Pien-tih* (那個姓邊的).

What is the name of this gentleman?—when asking in the presence of the one referred to; *ch'oe ih-uei kuei sing* (這一位貴姓).

7. The Chinese idiom for, How long ago? is, "Early how long"? *e.g.*,

How many years ago? *tsao hi nien* (早幾年).

Three years ago; *tsao san-nien* (早三年).

Six days ago; *tsao luk t'ien* (早六天).

8. *T'ien* (天), and *nien* (年), are repeated to=Every day; Every year; *e.g.*,

He comes every day; *t'a t'ien t'ien lai* (他天天來).

He goes back every year; *nien nien hwei-k'ü* (他年年回去).

NOTE. (a) *Iang* (樣) is frequently omitted in *tsen-mo-iang* (怎麼樣) followed by a verb; e.g., What did he say? *t'a tsen-mo-shoh* (他怎麼說).

(b) *Lu* (路) sometimes=a course of life.

(c) *Hsia* (下) alone is often joined to verbs as an auxiliary.

MISCELLANEOUS EXAMPLES.

How many years ago did Jesus come into the world? *Ie-su tsao to-shao nien, tao shi-kiai shang lai.*

More than 1,800 years ago; *tsao ih-ts'ien pah-peh to nien.*

When did He go back to heaven? *t'a shen-mo shi-heo kwei t'ien shang k'ui.*

Who did this? *chae shi na-ih-ko tso-tih si.*

Those who trust the Saviour can go to heaven; *k'ao Kiu-chu tih ren shang-teh-tao t'ien*

He walks quickly; *t'a tseo-teh k'uai.*

This is the hat that I bought to-day; *chae shi o kin-t'ien mai-tih mao-tsi.*

These are the clothes that he washed; *chae shi t'a si-tih i-fuh.*

How about next year? *ming-nien tsen-mo-iang.*

I have been that way this year; *o kin-nien tseo-ko na-t'iao-lu.*

This is not the Bible that he brought; *chae puh shi t'a tai-lai-tih Sheng-shu.*

Is not that the tract that he wrote? *na puh shi t'a sie-tih k'uen-shi-uen ma?*

What are the productions of this place? *chae-ko ti-fang ch'uh shen mo tong-si.*

Translate:—*Ie-su tao shi-kiai shang lai-tih shi-heo. Chae shi t'a tso-tih siang-tsi. Chae shi t'a kin-t'ien mai-tih pik. T'a shoh puh tao o men chae-pien-tih hua. T'a kin-t'ien shen-mo shi-heo lai? Kiao t'a pa na-feng sin tai tao o chae-li lai. T'a-men man-man-tih tai siang-tsi, kiao t'a-men k'uai-sie tai-ko-lai. Kin-t'ien k'ao Ie-su, T'a tsiu kin-t'ien kiu ni. T'a puh iao ch'uh na-ko ts'ien. Uai-kueh ch'uh shen-mo tong-si? T'a t'ien t'ien lai uen. T'a t'iao-ko-lai-tih tong-si tsai-chae-li. T'a mai tih na-ting mao-tsi, mai kwei liao. Ts'ing Lu Sien-seng ming-t'ien pa ni-tih siao ri-tsi tai lai. Tseo chae-t'iao lu tih ren tsiu tao puh liao t'ien.*

Translate:—What is that man's name? When he came he could not speak Chinese. More than 1,800 years ago Jesus came to save us. This hat was bought cheaply. When they had finished worship they went back one at a time. This piece of stone is too large, four men cannot carry it out. That person named Feng is greatly mistaken. Have you travelled this way? He goes next year. What time to-day did he come? Call two men to take this box down. Are there any places of worship where you come from? But what if I do not trust Jesus? Those who do not trust Him cannot go to heaven. He will be here soon. He will come to-morrow.

有一個姓明的，叫明世美，出城買木頭去。出了城，就看見他的一個朋友來，就問他是那裏來的，上那裏去的。他就說，我是城裏聽耶穌道理來的，到我哥哥那裏，買幾塊石頭去的。姓明的就說，我聽見人說，你先生早幾天到外國人那裏去，聽他們講，聽得怎麼樣。道理不錯，有一大些我懂不到。外國人說話，說得太快，慢慢的說，我就好懂。他怎麼說，他說，有一位上帝，早一千幾百年，打發他的兒子來，說他來的時候，就做好事，以後就捨他的命救人。這些話我不要聽。我天天走他們那裏過，我不去聽他們那些話。我們這邊的道理不好嗎。我們中國沒有道理嗎。要他們那邊新來的道理做甚麼。

LESSON IX.

換 ^{huan}	To exchange.	早上 ^{tsao-shang}	Morning.
給 ^{kih}	To give to. To let; to allow.	晚上 ^{uan-shang}	Evening; night.
要 ^{iao}	Must. In order to; about to; will.	前天 ^{ts'ien-t'ien}	Day before yesterday.
刻 ^{k'eh}	A quarter of an hour. To engrave.	昨天 ^{ts'eh-t'ien}	Yesterday.
分 ^{fen}	A minute. $\frac{1}{60}$. To divide. Read <i>fen'</i> . Duty; share.	現在 ^{hsien-tsai}	Now; at present.
半 ^{pan}	Half.	銀子 ^{in-tsi}	Silver; wealth.
少 ^{shao}	Few; less; less than. Read <i>shao'</i> . Young.	不要 ^{puh iao}	Do not; must not.
鐘 ^{chong} ¹³	A clock.	洋錢 ^{iang-ts'ien}	Dollars; foreign money.
點 ^{tien}	A point. To punctuate. A little.	曉得 ^{hsiao-teh}	To know.
死 ^{si}	To die; dead.	十字架 ^{shih-tsi-kia}	A cross.
角 ^{kioh}	$\frac{1}{10}$ of a dollar. A corner; a horn; N. A.	一座山 ^{ih-tso shan}	A hill; mountain.
多 ^{to}	When?	一吊錢 ^{ih-tiao ts'ien}	A string of cash.

1. In and near the Treaty Ports *li-pai* (禮拜) has a well known technical meaning for the week, and the days of the week, as follows:—

Sunday; *li-pai* (禮拜).

Monday; *li-pai-ih* (禮拜一).

Tuesday; *li-pai-ri* (禮拜二); and so on.

A week; *ih-ko li-pai* (一個禮拜).

Two weeks; *liang-ko li-pai* (兩個禮拜); and so on.

This week; *chæ-ko li-pai* (這個禮拜).

Last week; *shang li-pai* (上禮拜).

Next week; *hsia li-pai* (下禮拜).

This Monday; (i.e., the Monday of this week. And so on with other days); *chæ-ko li-pai-ih* (這個禮拜一).

Last Monday; (*i.e.*, the Monday of last week; and so on); *shang li-pai-ih* (上禮拜一).

Next Monday; *hsia li-pai-ih* (下禮拜一); and so on.

A few weeks ago; *tsao ki-ko li-pai* (早幾個禮拜).

What is the day of the week? *kin-tien li-pai-ki* (今天禮拜幾).

In less than a week; *puh-tao ih-ko li-pai* (不到一個禮拜).

In a few weeks' time; *ko ki-ko li-pai* (過幾個禮拜).

The last two examples should be carefully noted. "Less than," = *puh tao* (不到); "not arrived at."

"In such and such a time" = *ko* (過); "to pass such and such a time"

This mode of expression may be applied to all divisions of time. *Shang* (上), and *hsia* (下), = 'last;' and 'next;' and apply also to months, but not to years.

2. The introduction of watches and clocks has given rise to the following expressions relating to hours and minutes:—

What's o'clock? *ki tien chong* (幾點鐘).

One o'clock; or, One hour; *ih-tien chong* (一點鐘); and so on with the other hours.

Half past one; *ih-tien-pan chong* (一點半鐘); and so on.

Five minutes past one (一點鐘過五分); and so on.

Quarter past one; *ih-tien chong ko ih-kih* (一點鐘過一刻); and so on.

Twenty minutes to one; *ih-tien chong shao r-shih fen* (一點鐘少二十分); and so on.

At times *to* (多), replaces *ko* (過), in speaking of any time past the hour.

3. *Shao* (少) as used in the last example = "short of;" "less than." It is used similarly to *多* (Lesson IV, par. 7) with an opposite meaning; and differs from *ki* (幾) in taking no N. A.; *e.g.*,

Two short of a hundred cash; *ih-peh-ko ts'ien shao liang-ko* (一百個錢少兩個).

Give him a few less; *shao kih t'a ki-ko* (少給他幾個).

He has not much money; *t'a-tih ts'ien shao* (他的錢少).

Note that used predicatively it follows the noun; used adverbially it precedes the verb.

4. In the example, "Half past one"; *pan* (半) = 'half,' and qualifies 'hour.' So used it commonly stands alone; but if followed by no other word, *ih* (一) is usually prefixed; e.g.,

Half a dollar; *pan k'uai ts'ien* (半塊錢).

I only want a half; *o ch'iao ih-pan* (我只要一半).

The larger half; The greater part; *ih ta pan* (一大半).

The smaller half; The lesser part; *ih siao pan* (一小半).

Forenoon; *shang pan t'ien* (上半天).

Afternoon; *hsia pan t'ien* (下半天).

Monday forenoon; *li-pai-ih shang pan t'ien* (禮拜一上半天) and so with 'yesterday'; 'to-morrow'; etc.

This afternoon; *kin-t'ien hsia pan t'ien* (今天下半天).

Half a day; *pan t'ien* (半天).

This last expression is used idiomatically to denote 'a long time'.

5. Much laxity prevails in the use of signs of the future tense. *Iao* (要), and *k'uai* (快), are the commonest and are at times used together, though at other times omitted; e.g.,

He is going to-morrow morning; *t'a ming-t'ien tsao-shang k'ü* (他明天早上去).

They are about to die; *t'a men iao si* (他們要死).

He will be here soon; *t'a k'uai iao lai* (他快要來).

6. There are many expressions used in English to indicate the 'end'; or, 'purpose'; such as, 'That'; 'In order that'; 'So . . . as'; etc. These are included in *iao* (要), *kiao* (叫) and *hao-kiao* (好叫); e.g.,

Jesus died in order to save us (that we might be saved); *Ie-su si iao kiu o-men* (耶穌死要救我們).

We preach that men may trust the Saviour; *o-men kiang-tao-li kiao ren k'ao Kiu-chu* (我們講道理叫人靠救主).

7. Chinese currency is of four kinds; viz., lump silver, commonly called 'sycee'; 'cash'; dollars of two kinds (called respectively Spanish and Mexican), and cents. The two former are in use everywhere; the two latter in a few provinces only at present. The decimal system is used, and ordinary calculations are made to two places of decimals; i.e., to tenths and hundredths. Information as to

other denominations and the working of the system may be found in the Appendix. Consider the following examples:—

One dollar; *ih-k'uai iang-ts'ien* (一塊洋錢); (or 'ts'ien,' alone; as the N. A. defines it sufficiently).

Half a dollar; *u-kioh* (五角); or *pan k'uai iang-ts'ien* (半塊洋錢).

Twenty cents; *ri-kioh iang-ts'ien* (二角洋錢).

Twenty-five cents; *ri-kioh u-fen iang-ts'ien* (二角五分洋錢).

One dollar and five cents; *ih-k'uai ling u-fen iang-ts'ien* (一塊零五分洋錢).

One ounce of silver (usually called "a tael"); *ih-liang in-ts'i* (一兩銀子).

Fifty tael cents; *u-ts'ien in-ts'i* (五錢銀子).

Fifty-five tael cents; *u-ts'ien u-fen in-ts'i* (五錢五分銀子).

One tael and eight cents; *ih liang ting pah fen in-ts'i* (一兩零八分銀子).

Two points should be noticed about these examples; viz., that the denomination in which the amount is expressed comes last (*iang-ts'ien*, or *in-ts'i*); and that all tenths are expressed by either 'kioh'; or *ts'ien*; not by *fen*—hundredths.

Liang (兩) is often omitted in speaking of a large round number; e.g.,

Thirty thousand taels; *san uan in-ts'i* (三萬銀子).

The number of cash on a *tiao* (吊), varies in different parts of the country.

8. 'One or two'; or, 'About one'; is expressed by *pa* (把); e.g., About a dollar; *k'uai pa iang-ts'ien* (塊把洋錢).

An hour or two; *tien pa liang tien chong* (點把兩點鐘).

One or two garments; *kien pa liang kien i-fuh* (件把兩件衣服).

9. The sentences "Make a box for me"; and "Give this to him;" correspond to Chinese idiom; both 'for'; and 'to' being expressed by *k'ih* (給), which thus becomes a sign of the indirect object; e.g.,

Write two characters for me; *k'ih o sie liang-ko ts'i* (給我寫兩個字).

Take this book to him; *pa chæ-pen shu tai kih t'a* (把這本書帶給他).

Notice that *kih* preceding the verb='for'; following it='to.'

It is often pronounced *kei*³.

NOTE. (a) Sometimes *hsia* (下) takes the place of *tien* (點) in asking and replying about the hour of day.

(b) *Tsan*, in *to-tsan* (多) has *ri* (兒) or *tsi* (子) added to it at times.

(c) Designation of place follows that of time.

(d) *Hao* (好) sometimes precedes *kiao* (叫).

(e) Tael; dollars; and cents, are usually written *Tls.*; *\$*; *cts.*

(f) *In-tsi* (銀子), and *iang-ts'ien* (洋錢) are used as the equivalent of 'The tael'; and 'The dollar' respectively; e.g.,

What does the tael change at? *in-tsi huan to-shao ts'ien* (銀子換多少錢).

What does the dollar change at? *iang-ts'ien huan to-shao ts'ien* (洋錢換多少錢).

MISCELLANEOUS EXAMPLES.

We have worship every morning at eight o'clock; *o-men t'ien t'ien tsao shang pah tien chong tso-li-pai.*

Yesterday was Friday; *t'soh t'ien tsiu-shi li-pai-u.*

He will come to-morrow night; *t'a ming-t'ien uan-shang lai.*

When did he come? *t'a to-tsan lai-tih.*

I know he does not want it; *o hsiao-teh t'a puh iao.*

Do not let him know; *puh iao kih t'a hsiao-teh.*

Jesus died for us on the cross; *Ie-su kih o-men si tsai shih-ts'i-kia shang.*

I will now tell you; *o hsien-tsai kiang kih ni t'ing.*

He went the evening of the day before yesterday; he will soon be back; *t'a ts'ien t'ien uan-shang k'ui, t'a iao k'uai hui-lai.*

The dollar changes for 1,100 cash only; *iang-ts'ien chi huan ih-tiao ih-peh ko ts'ien.*

Divide the dollar among them; *chæ-k'uai ts'ien fen kih t'a-men.*

There are two mountains outside the city; *iu liang-tso ta shan tsai ch'eng uai.*

Jesus came down to save men; *Ie-su hsia-lai iao kiu ren.*

I want to say a few words to you; *o iao kih ni shoh liang-kü hua.*

Translate:—*T'a to-tsan tao uai-kueh k'ü?* *T'a tsao san-ko li-pai k'ü, k' nien pa, t'a tsiu iao hui-lai.* *Hsien-tsai puh-iao huan ts'ien.* *O k'ih t'a liang-k'uai san-kioh ri-fen iang-ts'ien.* *Kin-t'ien li-pai ki?* *Kin-tien tsiu-shi li-pai lui.* *Puh tao liang nien t'a-tih Chong-kueh-hua iao shoh tsh-hao.* *Ts'ing ni pa chæ-k' ts'i-tih i-si kiang kih o t'ing.* *Ting pa liang ting mao-ts'i.* *Chæ-k' ts'i k'eh teh-hao.* *Ni kih o huan chæ ri liang in-tsi; o t'ing-k'ien Lu sien-seng shoh, kin-tien huan teh-tao ih-tiao s-peh ki-shih k' ts'ien ih-liang.* *Huan puh tao tsen-mo-iang?* *Chæ-uei sien-seng to-tsan tao o-men chæ-pien lai?* *T'a tsao-si-nien to k' lai-tih.* *Ni shang-kiai-tih shi-heo kih o mai liang-chang hong chi, ih-chang shih-ki ko ts'ien.*

Translate:—Will you please buy a small box for me. This is the hymn book that he bought last night. \$102. \$30.26. \$706.08. \$10. \$15. \$.84. \$1,060 07. \$20,406.00. \$200 or \$300. \$1 or \$2. $\frac{1}{4}$ of a dollar. $\frac{3}{4}$ of a dollar. \$2 $\frac{3}{4}$. He will be back in three or four hours;

he went at a quarter to three to-day. What is the time? ten minutes to twelve. The Thursday morning of last week. Jesus died for us on the cross in order to save us; He is now in heaven praying for us. You know this doctrine, why do you not trust God? I do not want to go back. Do not go over there. Tls. 86. Tls. 65. Tls. 104.06. Tls. .10. Tls. .29. Tls. .40. Tls. 100.01. Tls. $1\frac{1}{2}$ million. $\frac{2}{3}$ of a tael. $\frac{1}{4}$ of a tael. Tls. $1\frac{1}{4}$. Tls. $2\frac{3}{4}$. One 'tiao' is 1,000 cash. When did he go abroad? I will read to you. Please tell me the meaning of this character. Why does he not repay that Tls. 206.24? What does the tael change at to-day?

LESSON X.

心	<i>sin</i>	The heart; mind.	借	<i>tsie</i>	To borrow. To lend.
初	<i>ts'u</i>	The beginning; at the first.	月	<i>üeh</i>	Moon; month.
都	<i>tu</i>	All.	平	<i>p'ing</i>	To weigh silver; Even; level.
信	<i>sin</i>	To believe-in-on.	臘	<i>'lah</i>	The 12th month.
找	<i>chao</i>	To seek; to find. To owe a balance.	罪	<i>'tsui</i>	Sin; crime. Suffering; retribution.
各	<i>koh</i>	Each; every.	贖	<i>shuh</i>	To redeem; to atone.
正	<i>cheng</i>	Upright; just. Read <i>cheng</i> ¹ . The 1st moon	要緊	<i>iao-kin</i>	Important.
春	<i>ch'uen</i>	Spring.	聖靈	<i>Sheng-ling</i>	The Holy Spirit.
夏	<i>hsia</i>	Summer.	感動	<i>'kan-tong</i>	To influence; to move.
秋	<i>ts'iu</i>	Autumn.	一間房子	<i>'ih-kien-fang-ts'i</i>	A house; a room.
冬	<i>tong</i>	Winter. The 11th month.	一副天平	<i>'ih-fu t'ien-p'ing</i>	A pair of scales.
季	<i>ki</i>	A season.	一根釘子	<i>'ih-ken ting-tst</i>	A nail.

1. The question "What is the day of the month?" is asked in Chinese in three different ways. This arises from the fact that all days of the month from the 1st to the 10th inclusive, have the word *ts'u* (初) prefixed; e.g.,

What is the day of the month? (from 1st to 10th); *kin-t'ien ts'u ki* (今天初幾).

What is the day of the month? (from 11th to 20th); *kin-t'ien shih ki* (今天十幾)?

What is the day of the month? (from 21st to 30th); *kin-t'ien ri-shih ki* (今天二十幾)?

To-day is the sixth; *kin-t'ien ts'u-luh* (今天初六).

To-day is the 12th; *kin-t'ien shih-ri* (今天十二).

To-day is the 26th; *kin-t'ien ri-shih luh* (今天二十六).

2. English idiom, in speaking of time, begins with the lowest denomination and ends with the highest; as days, months, years. Chinese idiom reverses this order; e.g.,

The fifth month of the present year; *kin-nien u üeh* (今年五月).

On the fourth of the third month of the sixth year of T'ien-ming; *T'ien-ming luh nien san üeh ts'u-si* (天命六年三月初四).

Three years, four months, and five days; *san nien ling si-ko üeh, ling u t'ien* (三年零四個月零五天).

Observe in the above that *ti* (第) is omitted in ordinal numbers applied to time; and that *ling* (零) occurs between the different denominations.

3. Three months have special names in common use, viz.,

First month; *cheng üeh* (正月).

Eleventh month; *tong üeh* (冬月).

Twelfth month; *lah üeh* (臘月).

The remaining months are spoken of in numerical order as above, without *ti* (第).

4. Such sentences as, "On the fourth of the 1st month"; "In the summer time"; do not, according to Chinese idiom, need any word answering to the English words 'on,' and 'in.' As in English the word 'time', is often added to the name of the seasons, as 'Summer time'; so in Chinese, is *t'ien* (天), its equivalent; e.g.,

In the winter of last year; *k'ü-nien tong-t'ien* (去年冬天).

On the second of the 12th month; *lah üeh ts'u-ri* (臘月初二).

In the summer of this year; *kin-nien hsia-t'ien* (今年夏天).

The word *kien* (間), signifying "a space," is used as a N. A., and may be translated 'during,' in speaking of years, and months; e.g.,

During the reign of T'ien-ming; *T'ien-ming nien kien* (天命年間).

In the 8th month; *pah üeh kien* (八月間).

5. The same English word may have quite different meanings. For instance "To cleave", means "to adhere tenaciously"; and also, "to separate by a blow". So in this lesson *tsie* (借) and *chao* (找) are used to convey different ideas according to their connection; e.g.,

He cannot borrow money; *t'a tsie puh-tao ts'ien* (他借不到錢).

Will you lend me a dollar? *ts'ing tsie-ih-k'uai ts'ien-kih o* (請借一塊錢給我).

I will go and look for him; *o kü chao t'a* (我去找他).

Can you find it? Yes, I have found it; *chao teh-tao chao puh-tao* (找得到找不到)? *chao tao-liao* (找到了).

Can you find him? No; *chao teh-tao t'a ma* (找得到他嗎)? *chao puh-tao* (找不到).

He still has a balance due to me of \$4; *t'a hai chao o si-k'uai ts'ien* (他還找我四塊錢).

6. The Chinese language is rich in words meaning 'all.' One of them, *tu* (都), has the special function of summarizing whatever goes before it. For instance; in English we could say, All we four people are here; or, We four people are all here. Chinese idiom corresponds to the latter form; e.g.,

Those clothes are all washed; *na-sie i-fuh tu si-liao* (那些衣服都洗了).

My friends are all over there; *o-tih p'eng-iu tu tsai-na-pien* (我的朋友都在那邊).

Those new-comers are all in the chapel; *na-sie sin-lai-tih sien-seng tu tsai t'ang li* (那些新來的先生都在堂裏).

None of them will come; *t'a-men tu puh lai* (他們都不來).

None of them have come up; *t'a-men tu muh in shang-lai* (他們都沒有上來).

Observe the idiom in the last two sentences, They all not; = 'None of them.'

7. Words such as 'each'; 'every'; 'different'; etc., which individualize things, are expressed in Chinese by special words such as *koh*, (各); or by the repetition of the N. A. belonging to the thing in question; or in some cases by repeating the noun alone. 'All sorts of,' is represented by *shen-mo* (甚麼). All these words, as well as those which speak of things in the aggregate, may be followed by *tu* (都); e.g.,

Each person has a Bible; *koh ren tu iu Sheng-shu* (各人都有聖書).

Everybody has sin (i.e. is a sinner); *ren ren tu iu tsui* (人人都有罪).

You must wash each article (of clothing); *kien kien tu iao si* (件件都要洗).

He has all sorts of things; *t'a shen-mo tong-si tu iu* (他甚麼東西都有).

8. It may be well to note here a further use of *shen-mo* (甚麼) and of *to-shao* (多少). They may be used either singly or together preceded by *muh iu* (沒有), as the equivalent of 'many'; 'much'; e.g.,

He has not much money; *t'a muh iu shen-mo ts'ien* (他沒有甚麼錢).

It is not of much importance; *muh iu shen-mo iao-kin* (沒有甚麼要緊).

He has not many nails; *t'a muh iu shen-mo to-shao ting-tsi* (他沒有甚麼多少釘子).

NOTE. (a) Next year is also spoken of as *lai nien* (來年).

(b) Months are called "small," *siao* (小); or "great," *ta* (大) according as they have 29 or 30 days.

(c) *Sin-sin* (信心) is often used for 'faith'; e.g., His faith is small; *t'a tih sin-sin siao* (他的信心小).

(d) In speaking of 'a room,' *tsi* (子) is often dropped; e.g., In my room; *t'ai o-tih fang li* (在我的房裏). The *tih* (的) is also often omitted.

(e) No N. A. is required for *ki* (季).

MISCELLANEOUS EXAMPLES.

Each is different; *koh shi koh-tih*.

Each has his own house; *koh ren iu koh ren tih fang-tsi*.

Jesus atoned for our sins; *Ie-su kih o-men shuh-tsui*.

He died on the cross for everybody; *T'a kih ren ren si tsai shih-tsi-kia shang*.

I want to buy \$40 worth of wood; *o iao mai si-shih k'uai ts'ien tih muh-t'eo*.

The Holy Spirit influenced his heart so that he believed in Jesus; *Sheng-ling kan-tong t'a-tih sin kiao t'a sin Ie-su*.

This is the silver that I weighed on the 9th; *chæ shī o ts'u-kin p'ing tih in-tsi.*
 These five pairs of scales were bought by him; *chæ u-fu t'ien-p'ing tu shī t'a mai-tih.*
 Both men are below; *liang-ko ren tu tsai-ti-hsia.*
 Never mind, tell him to come on Thursday evening; *puh iao-kin, kiao t'a li-poi-si*
uan-shang lai.

I will lend you this 500 cash; *chæ u-peh ko ts'ien o tsie kih ni.*
 Everybody must believe in Jesus; *ren ren tu iao sin Ie-su.*

Translate:—*Ih nien iu si ki; tsiu-shī ch'uen, hsia, ts'iu, tong.*
Shang li-pai-san tsiu-shī Chong-kueh lah ueh ts'u-ts'ih. T'ien-ming
nien kien, iu Uai-kueh ren tao o-men chæ-pien lai, kiang shuh-tsui-tih
tao-li. Ts'ing t'a tsie san si k'uai ts'ien kih o. Chæ shī t'a k'ü-nien
san ueh mai-tih san-kien fang-tsi. Chæ kuh-ko ting-tsi, shī ih-ken-ih-
ken-tih mai-lai-tih. T'a t'iao-lai-tih na u-k'uai shih-teo puh p'ing.
T'a-men si-ko ren tu puh lai, puh iao-kin. Sin k'ao Ie-su tih ren tu
iao shang tien. Ie-su tsao ih-ts'ien pah-peh to nien, kih o-men ren
ren shuh-tsui. T'a ts'u-ts'ih lai tso-li-pai, ts'u-pah tsiu si liao. O
hai chao t'a ih-peh ki-shih ko ts'ien.

Translate:—When I first came I could not speak Chinese. The doctrine of atonement is important. Each of these four characters has a different meaning. He wants to borrow \$4.00, do not lend it to him now. He says he will pay you back \$1.00 on the 2nd of the 10th month, \$1.50 on the 3rd of the 11th month, \$2.00 on the evening of the 30th of the 12th month, and \$1.25 on the 16th of the 1st month next year. I want only a little. He is not upright in heart. To trust the Holy Spirit, that He may influence men's hearts--this is important. I cannot find that cap of mine. I have found it. In the summer time each of these garments must be washed. On the 26th of the 3rd month last year, that is the 20th of the 2nd foreign month, *Ki Shī-mei* brought four men to listen to Pastor Ma preach. They all listened in the chapel for a long time; and afterwards returned to Tong-shan. He has not written many characters to-day. Who are you looking for? Lend me \$2.00. How much does he want to borrow? Lend him \$1.00.

WORDS FOR EXERCISE IN COMPOSITION.

The vocabulary given below is intended to furnish the student with material for composing sentences of his own. Taking any of the words, or any of the thoughts suggested by them, let him compose sentences by the aid of the facts and principles laid down in the foregoing lessons. The sentences already given will furnish models,

according to which he may construct others. In this way he will acquire a power of speaking that can be obtained in no other way; and will at the same time have material with which to interest his teacher and make him talk. His own thoughts will thus shape themselves according to the forms and idioms peculiar to the language—the true secret of speaking it well.

VOCABULARY I.

臉 <i>lien¹</i>	Face; character.	地 <i>ti²</i>	Land; earth.
賬 <i>chang⁴³</i>	An account.	廟 <i>miao¹</i>	A temple.
脚 <i>kioh⁹</i>	A foot; a base.	穿 <i>ch'uan</i>	To wear.
口 <i>h'eo</i>	An opening; a mouth. N. A.	手 <i>sheo⁹</i>	The hand; a "hand."
船 <i>ch'uan⁹</i>	A boat.	店 <i>tien¹</i>	A shop; an inn.
門 <i>men^{1,24}</i>	A door; a gate.	鞋 <i>hsiai-ts⁹</i>	Shoes.
頭 <i>t'eo¹</i>	A head; chief; an end; first. N. A.	忘 <i>uang-ki</i>	To forget.
壺 <i>hu⁹</i>	A pot.	一雙 <i>ih-shuang</i>	A pair; double.
水 <i>shui</i>	Water; fluid.	挑夫 <i>t'iao-fu¹</i>	Coolie.
熱 <i>reh</i>	Hot.	門徒 <i>men-t'u¹</i>	Disciple.
冷 <i>leng</i>	Cold.	靈魂 <i>ling-huen¹</i>	Soul.
開 <i>k'ai</i>	To open; to begin. Boiling.	記得 <i>ki-teh</i>	To remember.
關 <i>kuan</i>	To shut.	一扇窗戶 <i>ih-shan ch'uang-hu</i>	A window.
乾 <i>kan</i>	Dry.	一乘轎子 <i>ih-ch'eng kiao-ts¹</i>	A sedan chair.
濕 <i>shih</i>	Wet.	一尊菩薩 <i>ih-tsuen p'u-sa</i>	An idol.

請先生下來，有一個人在底下。他要甚麼。不曉得。他說有兩句要緊的話，要講給先生聽。請他上來。貴姓。敝姓章。請坐。多偕到這裏來。我去年臘月初九出來，找我的一個朋友。他是早三年到這邊來做買賣，沒有回來。我來找他，沒有找到。你找他做甚麼。他借我幾百銀子出來的，這兩年我沒有多少錢。我女孩子今年三月二十八死了，我正要他給我還錢，好叫我回去。那邊街上的人都說，他早幾天騎驢子到新城去。請借塊把兩塊錢，我就要贖兩件衣服。來年二月間要還得一點不錯。看先生是個做好事的人，要問先生多借兩塊，我真沒有半個大錢。你先生來錯了地方，我自己的錢不穀。

LESSON XI.

和 <i>ho</i>	With; and. Peace.	砌 <i>ts'i</i>	To build a wall.
深 <i>shen</i>	Deep; profound.	倍 <i>pei</i>	Added to numerals = "fold," "times."
高 <i>kao</i>	High.	斤 <i>kin</i>	A 'catty'; = $1\frac{1}{3}$ lb. English.
生 <i>seng</i>	Raw; inexperienced. To beget; born.	尺 <i>ch'ih</i>	A foot; 10 Chinese inches; a foot rule.
圓 <i>üen</i>	Round.	口音 <i>k'eo-in</i>	Accent; pro- nunciation.
熟 <i>shuh</i>	Ripe; experienced; versed in. Cooked.	清楚 <i>ts'ing-ts'u</i>	Clear.
方 <i>fang</i>	Square.	慈悲 <i>ts'i-pei</i>	Compassionate; merciful.
比 <i>pi</i>	To compare; to com- pare with. Than.	聰明 <i>ts'ong-ming</i>	Wisdom; wise; clever.
及 <i>kih</i>	To reach to. And.	乾淨 <i>kan-tsing</i>	Clean; pure.
如 <i>ru</i>	Like; to equal.	這麼 <i>chæ-mo</i>	As—as this.
更 <i>keng</i>	Much. Read <i>keng</i> ¹ . To change. A night watch.	那麼 <i>na-mo</i>	As—as that.
越 <i>üeh</i>	Sign of comparative.	一道牆 <i>ih-tao ts'iang</i>	A wall.

1. In comparing things or persons, we say they are inferior, or equal, or superior, to other persons or things; *e.g.*, This is not so as that; This is as as that; This is than that. The quality or point of comparison is usually shewn by some suitable word, generally an adjective or an adverb. English idiom places the objects compared at the beginning and end, and the descriptive word in the middle of the sentence; *e.g.*, This thing is not so good as mine. Chinese idiom on the contrary places the descriptive word last.

The words 'havenot', 'has not', 'is not', *muhiu* (沒有); 'not like', *puh ru* (不如); 'not to come up to', *puh kih* (不及); and 'cannot be compared with', *pi-puh-teh* (比不得), and *pi-nuh shang* (比不上), are employed to denote inferiority, *e.g.*,

This is not so good as that; *chæ-ko muh iu na-ko hao* (這個沒有那個好).

This pencil is not so long as that one; *chæ-chī pih puh kih na-chī pih ch'ang* (這枝筆不及那枝筆長).

Mr. Kao is not equal to Mr. Hsia; *Kao sien-seng puh kih Hsia sien-seng* (高先生不及夏先生).

My pronunciation is not so clear as his; *o-tih k'eo-in puh ru t'a-tih k'eo-in ts'ing-ts'u* (我的口音不如他的口音清楚).

Idols cannot be compared with God; *p'u-sa pi-puh-teh Shang-ti* (菩薩比不得上帝).

This horse is not equal to that one; *chæ-p'ih ma ho na-p'ih ma pi-puh-shang* (這匹馬和那匹馬比不上).

The last construction is commonly used in comparing things of the same kind. When simple inequality is indicated (*i.e.*, where the point of inequality is not stated) as in the third sentence, *puh kih* (不及), or *puh-ru* (不如) may be used alone; *muh iu* (沒有) is followed by an adjective.

2. In certain connections, 'has', and 'is' are used interchangeably in English; *e.g.*, "has come", "is come". In comparing things that are equal in Chinese, the word *iu* (有) 'has', = 'is'; *i.e.*, one thing has the quality or property of the other, and so is equal to it; *ru* (如) is also used with the same meaning, and follows the adjective; *e.g.*,

This door is as large as that one; *chæ-ko men iu na-ko men ta* (這個門有那個門大).

The doctrine of the atonement is as exalted as heaven; *shuh-tsui-tih tao-li kao ru t'ien* (贖罪的道理高如天).

3. Such sentences as, It is not so easy as that; Make it as large as this; suppose some standard of comparison. In such cases, *chæ-mo* (這麼), and *na-mo* (那麼) are used; *e.g.*,

He is not so wise as that; *t'a muh iu na-mo ts'ong-ming* (他沒有那麼聰明).

My teapot is as large as this; *o-tih ch'a-hu iu chæ-mo ta* (我的茶壺有這麼大).

Write this character as large as this; *ts'ing sie chæ-ko tsī chæ-mo ta* (請寫這個字這麼大).

There is a wall as high as this ; *in ih-tao chæ-mo kao-tih ts'iang*
(有一道這麼高的牆)。

The last sentence might be written *in ih-tao ts'iang in chæ-mo kao* (有一道牆有這麼高); but *tih* (的) may be added to both *chæ-mo*, and *na-mo*, making all that goes before adjectival to the noun.

4. The following indicate different degrees of superiority; He is better; He is much better; He is very much better. Chinese idiom in the same manner takes different words to express different degrees; the commonest of which are *pi* (比); *sie* (些); *ih-tien* (一點); *keng* (更); *pei* (倍); *teh-to* (得多), and *liao-puh-teh* (了不得); e.g.,

This is better than that; *chæ-ko pi na-ko hao* (這個比那個好)。

This tea pot is rather dearer; *chæ-pa ch'a-hu kuei ih-tien* (這把茶壺貴一點)。

He is more accustomed to it now; *t'a hsien-tsai shuh-sie* (他現在熟些)。

Twice as good; *hao-teh liang pei* (好得兩倍)。

This water is deep, that is deeper; *chæ-ko shui shen, na-ko shui keng shen* (這個水深, 那個水更深)。

The Bible is much more important; *Sheng-shu iao-kin teh-to* (聖書要緊得多)。

Both *sie* (些) and *ih-tien* (一點), indicate a lesser degree than *keng* (更). In such sentences as 'Twice as good', *hao* (好) might be replaced by any suitable adjective, and the numeral increased to any number to indicate differing degrees.

5. Some things may be said to possess a certain quality in such a degree as to place them beyond compare; as, Incomparably good. Where in English we should use other words to express the same idea, the Chinese ordinarily employ the one phrase *pi-puh-lai-tih* (比不來的)。

God is incomparably wise; *Shang-ti shi pi-puh-lai-tih ts'ong-ming* (上帝是比不來的聰明)。

6. Such expressions as, Colder every day; Easier every mile; Lighter every ounce; &c. which include comparison of time, dimension and quantity, are compared by repetition; e.g.,

Hotter every day; *ih t'ien reh ih t'ien* (一天熱一天).
 Better every chapter; *ih chang hao ih chang* (一章好一章).

7. Two comparatives are sometimes used together, as, The longer the better. This in Chinese = 'More long more good'; e.g.,

The more disciples the better; *men-t'u üeh to üeh hao* (門徒越多越好).

The larger the worse; *üeh ta üeh puh hao* (越大越不好).

8. A large number of English expressions are covered by the word *seng* (生) and *shuh* (熟). *Shuh* includes the idea of being familiar with; versed in; acquainted with; while *seng* = the opposite ideas.

NOTE. (a) The word *ta* (大) is often inserted between *ts'z* (慈), and *pei* (懇), in the expression *t'si-pei*; e.g., Most merciful Heavenly Father; *ta ts'f ta pei tih T'ien-fu* (大慈大懇的天父).

(b) *Puh-ru* (不如) is used in speaking of an action in the sense of, "cannot do better than"; e.g., You cannot do better than return quickly; *ni puh ru k'uai-k'uai tih hui-k'ü* (你不如快快的回去).

(c) *Kan-tsing* (乾淨), is very often repeated to add emphasis; e.g., He washed them perfectly clean; *t'a si-teh kan-kan tsing-tsing-tih* (他洗得乾乾淨淨的).

(d) *Ts'i* (砌) is used of building walls only

MISCELLANEOUS EXAMPLES.

Tell him to come earlier; *kiao t'a tsao-tien lai*

It is ten thousand times better to worship God than to worship idols; *pai Shang-ti pi pai p'u-sa hao-teh uan pei*.

Do not talk to him; *puh iao ho t'a shoh-hua*.

I cannot remember; *o ki-puh-teh*.

The soul is more important than money; *ling-huen pi ts'ien iao-kin*.

Better every year; *ih-nien hao ih-nien*.

The fourth watch; *si keng t'ien*.

He is not familiar with the doctrines of the Bible; *Sheng-shu-tih tao-li t'a puh shuh*.

A cart is not equal to a sedan chair; *ch'ue, puh kih Kiao-ts'ü*.

Those two men have come to an understanding; *t'a-men liang-ko ren kiang ho*.

Jesus has completely cleansed us from sin; *Je-su pu o-men-tih tsui si teh kan-kan-tsing-tsing-tih*.

Idols are made of wood, and are not equal to men; *p'u-sa shi muh-t'eo tso-tih, si-tiem puh ru ren*.

Translate:—*K'an-shu puh ru shoh-hua hao. O iao ni kih o tso ih-ch'ü che-mo-ta-tih siang-ts'ü. T'a ts'ü liao; ien-tih pi fung-tih ta-sie. T'a mai-lai-tih tong-si ih kin shao ih kin. Tso ch'ue muh iu tso ch'uan k'uai. Kiang-tao-li üeh man üeh ts'ing-ts'ü. Kin-nien pi k'ü-nien lung teh-to. Ren pi p'u-sa hao-teh ki uan pei. Shang-ti-tih ts'ü-pei kao ru t'ien. Chae-ko shui, ih-ch'ih shen ih-ch'ih. Na-tao ts'iang t'a ts'ü-teh u-ch'ih to kao. Man-tien tseo. T'a hai iao mai ki kin? Ni puh ru kao Shang-ti hao. Chae-ko fan shi seng-tih. Ming-t'ien shang ch'uan. T'a kin-t'ien hsia ch'uan. Na ih hu kai shut.*

Translate :—The large ones are much dearer than the small ones. This sentence is much more important than that one. He bought three inkslabs a few days ago, two square and one round; the large ones are as large as this, the small ones as large as that piece of brass. The clearer your pronunciation is the better. Please speak slower, I cannot distinguish your words. This food is half raw. How many more pounds does he want to buy? The heart of the Lord Jesus is as high as heaven. You cannot do better than to trust in God; His heart is compassionate. Call two coolies to take this sedan chair over there. Shut the door and open the window. It is colder to-day than yesterday. Sixteen ounces one pound.

LESSON XII.

‘很 <i>hen</i>	Sign of superlative.	輕 <i>k'ing</i>	Light; trifling.
舊 <i>kiu</i>	Old.	樣 <i>iang</i>	A pattern. A kind; a manner.
‘管 <i>kuan</i>	To care; to control. N. A.	用 <i>iong</i>	To use.
‘海 <i>hai²⁷</i>	The sea.	‘雨 <i>ü</i>	Rain.
重 <i>chong</i>	Heavy; weighty.	雪 <i>süeh</i>	Snow.
再 <i>tsai</i>	Again; more.	得, 很 <i>teh-hen</i>	Exceedingly.
歲 <i>sui</i>	Year; years.	容, 易 <i>iong-i</i>	Easy.
數 <i>su</i>	A number. Read <i>su³</i> . To count.	年, 紀 <i>nien-ki</i>	Age.
推 <i>t'ui</i>	To push.	合, 式 <i>hoh-shi</i>	Agreeable; suitable.
神 <i>shen</i>	A spirit; a God.	謝, 謝 <i>sie-sie</i>	Thanks.
江 <i>kiang²⁷</i>	River.	一, 疋, 布 <i>ih-p'ih pu</i>	A roll of cloth.
前 <i>ts'ien</i>	Formerly; before; in front of.	了, 不, 得 <i>liao-puh-teh</i>	Exceedingly; matchless.

1. When we speak of one thing excelling another, we may place a word or phrase either before or after the descriptive word; *e.g.*, He is eminently good; or, He is good in an eminent degree. The same

holds good in Chinese, where *hen* (很) precedes, or, *teh-hen* (得很), follows the descriptive adjective; e. g.,

That man is very good; *na-ko ren hen hao* (那個人很好);
or, *na-ko ren hao teh-hen* (那個人好得很).

2. *Hen* (很) may be variously translated according to the connection in which it is found. It may be used before most verbs, with or without negatives, before *to* (多), *shao* (少), most adjectives, and such auxiliaries as *iu* (有), *iao* (要), etc., e. g.,

This is very suitable; *chæ-ko hen hoh-shā* (這個很合式).
He is very wealthy; *t'a hen iu ts'ien* (他很有錢).

He wants above all things to get to heaven; *t'a hen iao shang t'ien* (他很想上天).

He understands my meaning extremely well; *t'a hen tong-teh o-tih i-si* (他很懂得我的意思).

Two rolls of cloth are altogether insufficient; *liang-p'ih pu, hen puh keo iong* (兩疋布很不敷用).

His money is not very plentiful; *t'a-tih ts'ien puh hen to* (他的錢不很多).

This is not very dry; *chæ-ko tong-si puh hen kan* (這個東西不很乾).

3. A superlative is formed at times in English by the word 'death', or 'dead', e. g., 'a dead silence'; 'still as death'; etc. In a similar manner *si* (死) following some adjectives forms a superlative in Chinese. The phrases, *tsai muh iu pi* (再沒有比) = "there is nothing whatever to be compared with", and *liao-puh-teh* (了不得) = "to no end", are also employed to mark pre-eminence; e. g.,

It is extremely cold to-day; *kin-t'ien leng si liao* (今天冷死了).

No one is more compassionate than God; *tsai muh iu pi Shang-ti ts'pei* (再沒有比上帝慈悲).

It was uncommonly hot yesterday; *tsok-t'ien reh teh liao-puh-teh* (昨天熱得了不得).

The last sentence might be written, *tsok-t'ien liao-puh-teh-tih reh* (昨天了不得的熱): so used, *liao-puh-teh* precedes the adjective.

4. The different steps in a line of argument, or the succession of events, is frequently expressed in English by the word Again; *e.g.*, Again, it is evident . . . ; Do not call him again; which thus corresponds to *tsai* (再).

Preceding a negative it adds force; before adjectives it = 'more'; *e.g.*,

We will refer to this when you come again; *tsai lai tsai shoh* (再來再說).

He will come back in a week; *tsai ko ih-ko-li-pai t'a iao hwei-lai* (再過一個禮拜他要回來).

I want two feet more; *o tsai iao liang ch'ih* (我再要兩尺).

I do not want any more; *tsai puh iao* (再不要).

If it were a little heavier, one person could not carry it; *tsai chong ih-tien, ih-ko ren t'iao puh-ki* (再重一點一個人挑不起).

Do not call him any more; *tsai puh-iao kiao t'a* (再不要叫他).

5. It is quite the correct thing among the Chinese to ask a person his age. But our one question 'How old are you?' is asked in many ways in Chinese, varying with the age and position of the person addressed. The commoner forms are given below, others in the Appendix. Specially note that the pronouns *ni* (你) and *o* (我) are omitted in both question and answer.

How old are you?—used in asking the age of a child, *hi sui* (幾歲)?

How old are you?—adults, *kin-nien to ta nien-ki* (今年多大年紀); or, *to ta sui-su* (多大歲數).

I am ten years old; *shih sui* (十歲).

I am forty years old this year; *kin-nien si-shih* (今年四十).

6. The length of time occupied in doing a certain thing is, according to English idiom, the time 'needed,' or 'taken', out of other time; as, It took me four days; or, I needed four days. Chinese idiom speaks of the length of time 'used,' or 'employed', or 'wanted'; *e.g.*,

God created the heaven and earth in six days; *Shang-ti iong luk t'ien tsao t'ien ti* (上帝用六天造天地).

It will not take three days; *puh iong san t'ien* (不用三天).

You need not say (such things as) that ; *puh iong-teh kiang na-sie hua* (不用得講那些話).

It takes him two days to make that box ; *tu iao liang t'ien tso na-chi siang-tsī* (他要兩天做那隻箱子).

7. When we say, 'The field was dug by the farmer with a spade'; 'with,' shews the instrument used by the farmer. The sentence according to Chinese idiom runs, 'The farmer *used* a spade to dig the field.' Either of the following two words may serve as the equivalent of the word '*used*'; viz., *iong* (用), or *na* (拿). Note that they come immediately before the name of the instrument used ; e.g.,

Write it with a pencil ; *iong pih sie* (用筆寫).

Build it with stone ; *na shih-t'co ts'i* (拿石頭砌).

What did he make it with ? *t'a iong shen-mo tong-si tso* (他用甚麼東西做)?

8. There are many English words which are applied indiscriminately to things and persons. We say, 'An old hat'; 'An old man'; and use the one word 'old,' for both; but the Chinese use one word for 'old' in the first case, and another in the second. Generally speaking, *kiu* (舊) is applied to inanimate objects; and *lao* (老) Lesson XIII, to living creatures, and to age. A man is *lao* (老), but his hat is *kiu* (舊).

I cannot get this old shoe on ; *chæ-chi kiu hsiat-tsī o ch'uan puh shang kioh* (這隻舊鞋子我穿不上腳).

His clothes are old ; *t'a-tih i-fuh shi kiu-tih* (他的衣服是舊的).

9. The idea of unconcern is conveyed in the same words in English and Chinese ; e.g., 'I do not care'; *o puh kuan* (我不管). Such expressions as, 'No matter who'; 'Without exception'; etc., are also included in *puh-kuan* (不管), and *puh-uen* (不問); e.g.,

Do not mind him ; *puh kuan t'a* (不管他).

All, without exception, must worship God ; *puh-uen shen-mo ren, tu iao pai Shang-ti* (不問甚麼人,都要拜上帝).

Never mind who it is ; *puh kuan shi na-ih-ko* (不管是一個).

10. We indicate how we wish a thing done by the word 'way'; the Chinese by the word 'pattern,' *iang* (樣). This covers such

English words as 'kind', 'sort', etc.; and as applied to actions denotes similarity; e.g.,

This is the same; *chæ shī ih-iang* (這是一樣).

Not the same; *puh ih-iang* (不一樣).

That is different; *na shī liang-iang* (那是兩樣).

There are all sorts; *iang iang tu iu* (樣樣都有).

You must do it this way; *iao chæ-iang tso* (要這樣做).

Not so; *puh shī chæ-iang* (不是這樣).

This is a different idea; *chæ shī liang-iang-tih i-sī* (這是兩樣的意思).

NOTE. (a) *Ts'ien* (前), is often used with *tsao* (早) in reference to time; e.g.,

A few years ago; *tsao ki nien ts'ien* (早幾年).

(b) *Hoh-shī* (合式) is compound; *hoh*, to agree; *shī*, a pattern.

MISCELLANEOUS EXAMPLES.

That does not suit me at all; *na hen puh hoh o-tih shī*

Is this a suitable pencil? Yes; *chæ-chī pih hao-iong puh hao iong? Hao-iong.*

We are all sinners, no matter who we are; *puh-uen shī shen-mo ren, o men tu iu tsui.*

They want to cross the river; *t'a-men tao ko kiang.*

There are many false gods; *kia shen to.*

How much are these pencils each? *chæ-ko pih mai ki-ko ts'ien ih-kuan.*

He is very young; *t'a nien-ki hen k'ing.*

It rains to-day; *kin-t'ien hsiu-i.*

I do not want it, thank you; *sie sie puh iao.*

God's compassion is as deep as the sea; *Shang-ti-tih ts'i-pei shen ru hai.*

Push the door open; *pa men t'ui k'ai.*

It will snow to-morrow; *ming-t'ien iao hsiu-sueh.*

Translate:—*Sie Chong-kueh tsī hen puh iong-i. Su san-peh ki shih ko ts'ien. O kih nī su; o-men chæ-pien-tih ts'ien, nī su puh lui. T'a-tih Sheng-shu shī kiu-tih; o-tih shī sin-tih. Na-kien t'fah iong reh shui si. Kia Shen shī ren tsao ch'uh-lai-tih. Na-ko pu shī ih-pih-ih-pih-tih mai-tih. O tsai puh ts'ing t'a tao o-men chæ-li k'ui; t'a tso si hen man. Pa na-sie tong-si tai ko-lai. Chæ-ko men t'ai chong, ih liang ko ren tui puh k'ai. Kin-t'ien ko kiang; ming-t'ien hui-lai. Hai na-pien-tih ren, hen puh shao. Kih t'a shuang pei ts'ien.*

Translate:—His Chinese is quite insufficient for use. How old are you? I am very young—24. How old is the child that came to worship yesterday? I do not know, I heard it said that she is thirteen or fourteen years old. God has opened the gate of heaven for us. This sentence is extremely difficult. His son is as clever as Mr. Kao. I do not care whether he comes or not. He pushed me into the river. When? Five days ago, on the morning of the 10th; viz., the 16th of the foreign 2nd month. In the winter the water of the sea is not very cold. The Lord Jesus will come again. He came more than 1,500 years ago to save men. He is not familiar with this road; he has not travelled it before.

這是那一位。他姓封，是個熟人，來說說話，看看地方。他和一個姓季的，是江那邊過來的。今年多大年紀，輕得很，三十。我兄弟不懂事，請問你們那邊比我們這邊怎麼樣。有我們這麼高的城牆沒有。坐船過海，要出多少銀子。我看你們說我們的話，很不容易。字是不是一樣。不一樣。聽說房子比我們中國房子高得三四倍。廟有我們這邊多沒有。門上有沒有門神。拜甚麼菩薩。我們拜天上來的救主，菩薩和他比不上。不問那一個，都要拜他。他來救人的靈魂，給我們贖罪。拜他真是一天好一天。不錯，各是各的。我們有數不過來的神。那不用說，我聽見很有幾百個。我們要走，過幾天回來，慢慢走。

LESSON XIII.

家	<i>kia</i>	Home; family.	離	<i>li</i>	Distant from.
趕	<i>kan</i>	To pursue. To drive —out.	釘	<i>ting</i>	To nail.
老	<i>lao</i>	Venerable; old.	直	<i>chih</i>	Straight; straightfor- ward.
總	<i>tsong</i>	An emphatic parti- cle. All; general.	教	<i>kiao</i> ¹	To teach. A religion. To allow. Also read <i>kiao</i> ⁴ .
東	<i>tong</i>	East.	進	<i>tsin</i>	To enter—in.
南	<i>nan</i>	South	站	<i>chan</i>	To stand. A stage; 60 to 90 li.
西	<i>si</i>	West.	遠	<i>üen</i>	Distant.
北	<i>peh</i>	North.	官話	<i>kuan-hua</i>	The Mandarin dialect.
遍	<i>pien</i>	Everywhere; the whole.	恩惠	<i>en-huei</i>	Grace; favour.
朝	<i>ch'ao</i>	Toward. Read <i>chao</i> ¹ . Morning.	認得	<i>ren-teh</i>	To recognise.
里	<i>li</i>	About $\frac{1}{3}$ of English mile.	比方	<i>pi-fang</i>	A comparison; illustration. For instance.
掛	<i>kua</i>	To hang up. N. A.	得罪	<i>teh-tsui</i>	To offend; to apologize.

1. In speaking of the points of the compass, we usually begin with the north, and end with the west; describing intermediate positions in relation to the N. or S.; *e.g.*, North-east; South-west; etc. Chinese order follows the sun, beginning with the east and ending with the north; intermediate positions being described by their relation to the east or west; *e.g.*, East-south; West-north; etc. The word 'side,' *pien* (邊), is commonly affixed, 'The north-west', being 'The west-north side'; *e.g.*,

In the north; *tsai peh pien* (在北邊).

In the south-west; *tsai si-nan pien* (在西南邊).

Northerners are straightforward; *peh-pien-tih ren chih* (北邊的人直).

2. Among the many ways in which we speak of distance is one, which, though not very common, corresponds to Chinese idiom; viz., when we use 'there is', or, 'there was'; as, 'There is but a little way.' *Iu* (有) is thus employed in asking and answering questions as below. One point of difference, however, lies in the addition of the word which we in English leave to be understood, viz., 'road,' or 'earth'; the Chinese saying 'How many miles (of) road? or, (of) earth'? e.g.,

How many (Chinese) miles to Luh-hoh? *tao Luh-hoh iu to-shao li lu* (到六合有多少里路).

It is more than ten miles to Luh-hoh; *tao Luh-hoh iu shih ki li lu* (到六合有十幾里路).

How far is it to Nan-kuan? *chæ-li tao Nan-kuan iu to üen* (這裏到南關有多遠); or, *iu ki üen* (有幾遠).

Nan-kuan is 30 miles off; *li Nan-kuan iu san-shih li lu* (離南關有三十里路).

Not very far; *muh iu to üen* (沒有多遠).

The distance between Kiang-k'eo, and Ta-miao is between ten and eleven miles; *Kiang-k'eo li Ta-miao iu shih li to lu* (江口離大廟有十里多路).

In asking a person the way to a place, it is important to use some title or polite expression, such as, *Sien-seng* (先生), or *Tsing-uen* (請問). To omit it is to ensure being misdirected.

3. Many words are in use to indicate direction. One of the most common is *ch'ao* (朝). It is placed immediately before the word that indicates direction. Read *chao*¹, it takes the place of *t'ien* (天) in to-day; to-morrow.

Go northward; (that is, 'toward the north go'); *ch'ao peh tseo* (朝北走).

Push downward; ('toward below push'); *ch'ao hsia t'ui* (朝下推).

Will you kindly tell me the way to T'ai-p'ing; *ts'ing-uen tao T'ai-p'ing iao tseo na-ih-t'iao lu* (請問到太平要走那一條路).

Go to the north-east; it is three miles further; *ch'ao tong-peh tseo; hai iu san li lu* (朝東北走, 還有三里路).

Is this the right way? *tseo chæ-t'iao lu ts'o puh-ts'o* (走這條路錯不錯).

Straight on; *ih-chih tseo* (一直走).

Go on ahead; *ni shang ts'ien* (你上前).

How about to-morrow? *ming-chao tsen-mo-iang* (明朝怎麼樣).

To-day is the 10th; *kin chao ts'u-shih* (今朝初十).

4. The word *kan* (趕) meaning 'To follow', 'to pursue,' has an idiomatic use= 'By the time'; thus bearing a rough analogy to our word 'following', as applied to time, as in The following day; e.g.,

We shall be there by to-morrow; *o-men kan ming-t'ien tao* (我們趕明天到).

He cannot get there by the 9th; *kan ts'u-kiu t'a tao puh-liao* (趕初九他到不了).

5. Many words used in English to indicate 'an agent,' are formed by the addition of such suffixes as 'or', 'er', etc.; as, 'hatter', 'professor'. In other cases definite names are given to persons engaged in certain occupations; such names usually having something distinctive to point out the occupation in question; as, 'paper hanger.' The same distinction is made in Chinese, the word *tih* (的) taking the place of the suffixes 'er', 'or', etc. Thus used, its force is that of a relative pronoun. For instance, 'A manager' is *kuan-si-tih* (管事的); i.e., *tih*, he who; *kuan*, looks after; *si*, affairs. Or again, 'A chair-bearer,' is *t'ai-kiao-tih* (抬轎的); i.e., *tih*, he who; *t'ai*, carries; *kiao*, chairs. The plural is sometimes clear from the context; or if not, some plural pronoun is prefixed; e.g.,

Those chair-bearers; *t'a-men t'ai-kiao-tih* (他們抬轎的).

He is a carter; *t'a shi ko kan-ch'æ tih* (他是個趕車的).

He is a barrowman; *t'a shi ko t'ui-ch'æ-tih* (他是個推車的).

They are water-carriers; *t'a-men shi t'iao-shui-tih* (他們是挑水的).

Good speakers of the Mandarin dialect are few; *shoh hao kuan-hua tih shao* (說好官話的少).

The wise walk the heavenly road; *ts'ong-ming-tih tseo t'ien lu* (聰明的走天路).

6. The word *tsong* (總), covers the ground occupied by such emphatic words as 'must', 'certainly', 'of course', etc.; it is frequently strengthened by *teh* (得); e.g.,

You must worship God; *ni tsong iao pai Shang-ti* (你總要拜上帝).

Doubtless it is not so; *tsong puh shi chæ-iang* (總不是這樣).

He will surely return; *t'a tsong-teh huei-lai* (他總得回來).

NOTE (a) *Hsiao-teh* (曉得), is to know things in a general way; *ren-teh* (認得), to recognise people, characters, etc.

(b) *Teh-tsui* (得罪), is used colloquially as the equivalent of, 'I beg your pardon'; in which case it is usually repeated.

(c) *Kiao* (叫), is interchanged with *Kiao* (教) and is used in the north as a sign of the passive.

(d) *Kia* (家) often=a person; e.g., I have come to ask after one of the *Kuan* family; *o lai uen Kuan kia-tih* (我來問管家的).

MISCELLANEOUS EXAMPLES.

I do not know him; *o ren puh teh t'a*.

He has travelled all over China; *t'a tseo pien liao Chong-kueh*.

We are still two days from home; *hai iu liang t'ien tao kia*.

They nailed Jesus to the cross; *t'a-men pa Ie-su ting tsai shih-tsi-kia shang*.

Do not forget the grace of God; *puh iao uang-ki Shang-ti-tih en-huei*.

This is an illustration; *chæ shi ko pi-fang*.

He teaches there; *t'a tsai na-li kiao shu*.

We have all sinned against God; *o men tu teh-tsui Shang-ti*.

Hang this thing up; *pa chæ-ko tong-si kua-k'i-lai*.

Tell him to come in; *kiao t'a tsin-lai*.

We have two stages yet to go; *o-men hai iao tseo liang chan*.

Four men joined the Church last Sunday; *shang-li-pai, iu si-ko ren tsin-kiao*.

Translate.—*Muh iu to-üen; hai iu si u shih li lu. O ren-teh t'a to nien; t'a shi ko lao Ie-su men-t'u. T'a-tih kia, li chæ-li iu ki shih li lu? T'a-men na ki ken ta ting-tsi, pa Kiu-chu-tih sheo, kioh, ting tsai shih-tsi-kia shang. Shang Peh-miao, na ih t'iao-lu hao tseo sie? Ch'ao tong-pek hao tseo sie. T'a tso ih-kua (or, liang) ta chæ, tao pek-pien k'ü. Tsai tseo liang li to lu, tsiu tao-liao kia. Chæ shi Ie-su iong-tih ih-ko pi-fang. Chæ-mo-üen-tih ti-fang t'a puh k'ü. T'a tseo pien Tong-ch'eng. O chao puh tao na-ko sing Sie-tih. Na-ko kuan-chang-tih iu ih-fu t'ien-p'ing.*

Translate:—Shall we arrive by nine o'clock to-morrow morning? Which way did you go? Can you overtake him or not? I cannot. Heaven is our home. He is an old friend. He is a door-keeper. Those who believe in Jesus will certainly go to heaven. All who join the Church are my friends. Stand inside. He will be here in two days' time. Next Thursday is the 16th: do not forget. He arrived home yesterday. The grace of God is as deep as the sea. Idolaters travel the wrong road, they go downwards, not upwards. Southerners are very numerous here. I have come to look for one of the *Uan* family.

VOCABULARY II.

香	<i>hsiang</i> ²¹	Incense; fragrant.	姐	<i>tsie</i> ¹	Elder sister.
黑	<i>heh</i>	Black; dark.	妹	<i>mei</i> ¹	Younger sister.
白	<i>peh</i>	White. In vain.	父	<i>fu</i>	Parents.
橋	<i>k'iao</i> ²⁷	Bridge.	母	<i>mu</i>	
板	<i>pan</i> ²	Plank; board.	兵	<i>ping</i>	Man-of-war.
鬼	<i>kuei</i> ¹	Demon; devil.	船	<i>ch'uan</i>	
河	<i>ho</i> ²⁷	Stream; river.	過	<i>ko</i>	Transgression; fault.
湖	<i>hu</i> ¹	Lake.	犯	<i>fan</i>	
草	<i>ts'ao</i> ²¹	Grass; herbs.	功	<i>kong</i>	Merit.
瓶	<i>p'ing</i> ¹	Bottle; vase.	勞	<i>lao</i>	Knife;
樓	<i>leo</i> ³⁰	Loft. Upper storey.	子	<i>tsi</i> ⁹	sword.
碗	<i>uan</i> ¹	Basin; cup.	金	<i>kin</i>	Gold.
老	<i>lao</i>	Master; employer.	子	<i>tsi</i> ²	
眼	<i>ien</i>	Eyes.	鋪	<i>p'u</i>	Shop.
睛	<i>tsieh</i>	A semi-monthly term.	盤	<i>pan</i>	Plate; tray.
節	<i>tsieh</i>		子	<i>tsi</i> ¹	A storey; a layer.
氣	<i>tsieh</i>		一	<i>ih</i>	
祖	<i>tsu</i>	Ancestors.	層	<i>ts'eng</i>	
宗	<i>tsong</i> ¹		本	<i>pen</i>	Ability.
過	<i>ko</i>	New Year's time.	事	<i>si</i>	The body; the main part of a thing.
年	<i>nen</i>	People; others; everybody.	身	<i>shen</i>	
人	<i>ren</i>		子	<i>tsi</i>	
家	<i>ren</i>		價	<i>kia</i>	Price.
板	<i>pan</i>	Stool; form.	錢	<i>ts'ien</i>	
檯	<i>pan</i>		元	<i>uen</i>	Shoe of silver weighing a little over 50 ounces.
招	<i>chao</i>	Signboard.	寶	<i>pao</i> ¹	
牌	<i>p'ai</i> ¹		太	<i>t'ai</i>	The sun.
			陽	<i>iang</i> ¹	
			月	<i>ieh</i>	The moon.
			亮	<i>liang</i> ¹	
			處	<i>ch'u</i>	Benefit; advantage.
			好	<i>hao</i>	
			餐	<i>ch'an</i>	A meal.
			一	<i>ih</i>	
			天	<i>ts'an</i>	The empire; the world.
			下	<i>hsia</i>	

LESSON XIV.

燒	shao	To burn ; to heat.	也	ie	Also ; even ; and.
送	song	To escort. To give to. To take to or from.	既	ki-ran	Since ; it being so.
日	rīh	A day.	十	shih-fen	Ten tenths ; perfect ; perfectly.
打	ta	To strike. An aux- iliary verb.	可	k'o-i	May ; can.
罷	pa	Sign of imperative, and of interrogative.	悔	huei-kai	To repent ; to reform.
會	huei	Able. To meet. procession.	雖	sui-ran	Although.
剃	t'i	To shave.	復	fuh-hoh	To come to life.
學	hsioh	To learn ; to imitate ; to mimic.	不	puh-ko	Only ; simply ; but.
對	tui	To. Opposite. To agree. To face.	一	ih-k'o shu	A tree
倒	tao	But. Read tao ⁴ . To pour out.	在	tsai-heo-t'eo	Behind.
求	k'iu	To seek ; to implore.	在	tsai-ts'ien-t'eo	Before ; ahead.
碰	p'eng	To strike against ; to happen ; to meet.	一	ih-ch'uar g sh-tē	A sheet of mat. ting.
			床		
			蓆		
			子		

1. It has been pointed out in Lesson I, that the meaning or force of a word is largely determined by the connection in which it is found. This specially applies to conditional statements. In English there are a large number of words used to express condition ; e.g., 'If' ; 'Supposing that' ; 'Granting' ; 'Given that' ; etc. ; while the consequence following from any given condition is variously indicated by such words as, 'Then' ; 'In that case' ; 'It follows' ; etc.

The book language of China has also a large number of similar words and phrases ; some of which have passed into the colloquial. Their use, however, imparts a stilted, pedantic style to the speaker ; and it is well to avoid them as much as possible. Ordinarily, a supposition is rather implied than expressed ; while certain words

such as *ie* (也), or, *tsiu* (就), introducing the consequence, make such supposition sufficiently clear; *e.g.*,

If God had not sent the Saviour (it follows that) we could not go to heaven; *puh shī Shang-ti ta-fah Kiu-chu lai, o-men tsiu* (marking the consequence) *shang puh liao t'ien* (不是上帝打發救主來我們就上不了天).

If it be so, who will use him? *iao-shi chae iang, na-ih-ko iong t'a* (要是這樣那一個用他)?

If you want to go, you had better go; *iao k'ü tsiu k'o-i k'ü* (要去就可以去).

If anybody comes, say I am not at home; *iu ren lai, tsiu shoh o puh tsai kia* (有人來就說我不在家).

If you learn the Mandarin dialect, you will be able to preach; *hsioh huan-hua tsiu hwei kiang-tao-li* (學官話就會講道理).

Note in the above that *puh-shī* (不是), *iao* (要), *iu* (有), or a verb at the beginning of a sentence, indicates supposition; and that *tsiu* (就) marks the consequence or result.

2. Certain words are idiomatically related to one another in English. For instance some conjunctions require corresponding conjunctions to be used with them; *e.g.*, 'though . . . yet'; 'either . . . or'; etc. So in Chinese, there are idioms which demand that particular words should be used in correspondence with certain others. *Tsiu* (就) as we have seen above, is used alone with forms which mark supposition; *ie* (也) also is used as a correspondent of *sui-ran* (雖然) and similar words; and is sometimes joined with *tsiu* (就); *e.g.*,

Although he died, he also came to life again; *sui-ran t'a si-liao, t'a ie tsiu fuh-hoh ko-lai* (雖然他死了, 他也就復活過來).

Since it is so, we had better not go back; *hi-ran shī chae-iang, o-men ie tsiu puh k'o-i hwei-k'ü* (既然是這樣, 我們也就不可以回去).

Even devils, he cast them out; *tsiu-shi hwei, t'a ie tsiu kan ch'uh-k'ü* (就是鬼他也就趕出去).

If they did not beat him, it is all right; *t'a-men muh iu ta t'a, ie tsiu pa-liao* (他們沒有打他, 也就罷了).

Note that, *tsiu-shi* (就是) when used at the beginning of a sentence—'Even', 'Even if', 'Supposing'; etc.

3. When two things are before us for selection, we may choose one, or neither, or both of them. This, which is commonly expressed in English by different words, such as, 'either . . . or', 'neither . . . nor', 'both'; etc., is expressed in Chinese either by *ie* (也) repeated, with or without a negative, or by a repetition of the same statement; e.g.,

Did you say it or did he? *shī t'a shoh-tih shī ni shoh-tih* (是他說的, 是你說的)?

If he did not say it, then you did; *puh shī t'a shoh-tih tsiu-shī ni shoh-tih* (不是他說的, 就是你說的).

Did you do it or did he? *hai shī ni tso-tih, hai shī t'a tso-tih* (還是你做的, 還是他做的)?

He worships neither God nor idols; *t'a ie puh pai Shang-ti, ie puh pai p'u-sa* (他也不拜上帝, 也不拜菩薩).

He both burns incense and prays to false gods; *t'a ie shao hsiang, ie k'iu hia shen* (他也燒香, 也求假神).

Neither has he much ability; *t'a ie muh iu shen-mo pen-si* (他也沒有甚麼本事).

4. Such phrases as, Will it do? You may as well, You had better, (or any similar ones that take off the abruptness of a command); Very good, Very well, etc., are expressed by *k'o-i* (可以), or *tsiu-shi-liao* (就是了). In the latter phrases which indicate satisfaction, or acquiescence, their force is modified by *ie* (也), or *hai* (還) preceding either *k'o-i* (可以), or *tsiu-shi-liao* (就是了); e.g.,

Will it do to ask him for the loan of a dollar? Yes. *Uen t'a tsie ih-k'uai ts'ien k'o-i puh k'o-i* (問他借一塊錢, 可以不可以)? *k'o-i uen t'a* (可以問他).

You had better go behind and look; *ni k'o-i tao heo-t'eo k'ü k'an-k'an* (你可以到後頭去看看).

As large as this will do very well; *chæ-mo ta hen k'o-i* (這麼大很可以).

He writes fairly well; *t'a sie-tsi hai k'o-i* (他寫字還可以).

Oh, well and good, give the barber forty cash! *k'ih t'i-t'eo-tih si-shih-ko ts'ien, ie tsiu-shi-liao* (給剃頭的四十個錢也就是了).

5. The meaning of the same word in English may vary very much in different sentences. Thus in using the word 'strike,' we 'strike a person', or 'an idea strikes us', or 'we strike the right path'; while a band 'strikes up', or workmen 'strike.' These various uses, which must be very confusing to a foreigner, can only be understood by observation and practice. Similarly the word *ta* (打) is used with a large number of words, and varies its meaning accordingly. Thus,

To make enquiries; *ta t'ing* (打聽).

To draw water; *ta shui* (打水).

To get (one's clothes) wet; *ta shih liao* (打濕了); etc.

As applied to travel *ta* (打)=To go by way of; *e.g.*,

Go by way of Ts'ing-kiang; *ta Ts'ing-kiang tseo* (打清江走).

A few more examples are given in the Appendix, and others may be found in dictionaries; but the student should be on the alert to catch up such examples of its use as he can gather from his reading, and from his intercourse with the people.

6. In the sentence, He was a good man; *but* he was not esteemed; the word 'but,' serves the purpose of carrying the mind to something, the contrary of what we should have expected. The conclusion we should naturally draw from the first sentence 'he was a good man,' would be that the people would esteem him; 'but,' points out that in this case the natural conclusion does not follow. Such is the force of the word *tao* (倒). It thus carries its original meaning of 'To turn upside down'; the thought or the conclusion we should draw is as it were 'overturned' by its use. Hence we may translate it by 'But', 'On the other hand', 'At the same time', or any word or phrase that places the second sentence or clause in some kind of opposition to what precedes. When such opposition is of a favourable character, *ie* (也) generally follows it; *e.g.*,

He is not very wise, but what he says is correct; *t'a puh hen ts'ong-ming; t'a-tih hua tao ie shoh teh puh-ts'o* (他不很聰明, 他的話倒也說得不錯).

Though he has ability, he has made a mess of this matter; *sui-ran t'a iu pen-si; chæ-kien si t'a tao tso-teh puh-hao* (雖然他有本事, 這件事他倒做得不好).

NOTE. (a) *Huei* (會) commonly denotes acquired ability. For a procession to pass along the streets is to *ch'uh huei* (出會).

(b) *Rih* (日) at times has *tsi* (子) added to it; e.g., To be comfortably off; *ko hao rih-tsi* (過好日子). It is also added to both *tsoh* (昨), and *ming* (明), for 'yesterday' (昨日); and 'to-morrow' (明日).

(c) Proportion, comparison, or percentage, is indicated by taking parts of *shih-fen* (十分); e.g., Better 70 or 80 per cent; *hao teh ts ih puh fen* (好得七八分).

(d) *Pa* (罷) used interrogatively, often covers the idea of 'wonder', or 'incredulity'; e.g., I wonder whether you have any boiling water? I do not know, I am afraid not; *iu k'ai shui pa* (有開水罷)? *muh iu pa* (沒有罷).

(e) *Pien* (邊) may be substituted for *t'eo* (頭), in *tsai-ts'ien t'eo* (在前頭); *tsai-heo-t'eo* (在後頭).

(f) *Huei* (會) means to meet designedly; *p'eng* (碰) accidentally.

(g) *Tseo* (走) is used alone to mean 'Go by way of'; e.g., Go by the north of the river; *tseo kiang pch* (走江北). Go by the river side; *tseo ho pien* (走河邊).

MISCELLANEOUS EXAMPLES.

What is the day of the month? *kin-t'ien shen-mo rih-tsi*.

He also is a good man, *t'a ie shi ko hao ren*.

That old gentleman is a Church member; *na-ko lao-ren-kia shi ko tsai-kiao-tih*.

I will escort you outside the city; *o song ni ch'uh ch'eng*.

It is nothing more than a thickness of paper; *ie puh ko shi ih-ts'eng-chi*.

I met him on the street; *o tsai kia shang p'eng t'a*.

I told him I could not do it; *o tui t'a shoh o puh hui tso*.

Since we have no merit we must trust Jesus; *o-men hi-ran muh iu kong-lao, ie tsin iao k'ao Ie-su*.

We must both repent and believe in Him; *o-men ie iao hui-kai; ie iao sia T'a*.

There is a tree on ahead; *iu ih-k'o shu tsai ts'ien pien*.

Give him this old mat; *pa chae-ch'uang kin shi-tsi song kih t'a*.

He is entirely in the wrong; *t'a shih-fen iu ts'o*.

Translate:—*Na-t'iao pan-teng tao-liao. Tao liang uan ch'a lai. T'a tseo-pien tien-hsia. Kiu-chu ki-ran iao o-men tao t'ien-hsia k'ü, o-men tsiu iao k'ü. Ie puh shi ni ts'o, ie puh shi t'a ts'o. Iu luk-k'uai ts'ien, tsiu hen keo iong liao. T'a nien-ki t'ai lao, t'a puh huei hsioh Uai-kueh hua. Ch'ang tsan-mei-shi, ni huei puh huei? T'a-tih hua puh tui. T'i-t'eo-tih puh lai tso-li-pai. Pa chae-ko, song k-k'ü kih Kao sien-seng. Tsiu-shi t'a song o, o ie puh iao. Shao ih-tien reh shui. Na-kü-hua t'a hsioh puh huei; chae-kü-hua t'a tao hsioh huei liao. O kü k'ü tu tong.*

Translate:—Even if your son is mistaken in what he says, you need not beat him. Although Jesus has opened the heavenly road, still we must trust Him. They are praying for rain in the temple, but cannot pray it down. He was half burnt to death. Since it is so, well and good. At first he came to worship, but now he still worships false gods. Empty this water. Very well, make it as long as this. He also entered the Church on the 1st of the 1st month two years ago. Everybody worships ancestors at New Year's time. If you know him, you may as well invite him to a meal. I accidentally met him in the street.

有一個易老板，在四牌樓開個錢鋪子，掛萬有招牌。他年紀不大，不過有四十幾歲。他早年很走過一大些地方，東南西北都到過的。他做事倒也不錯。家裏過日子也很好。有姐姐妹妹，還有弟兄三個。初一、十五，他總上廟給菩薩燒香。再是五月節拜太陽，八月節拜月亮，過年拜天地，城裏拜鬼神的，沒有一個比得及他。他的一個妹妹倒不是這樣。有的時候，他對他說，老板，拜這些木頭做的東西有甚麼好處。求他也求不下一碗飯來。你老板走遍天下，江河湖海都過了，還懂不到這一層嗎？他是人家做的，不用說，有眼睛不看見，有腳不會走路，不問甚麼事，有一樣他也做不來，黑白他也不分。

LESSON XV.

肯	k'en	Willing. To assent.	流	liu	To flow. Abandoned.
呢	ni	An interrogative and emphatic particle.	傳	ch'uan	To propagate; to hand down.
髒	tsang	Dirty.	幫助	pang-tsu	To aid; to assist.
饒	rao	To forgive; to pardon.	得救	teh-kiu	To obtain salvation.
輪	t'ang	A time; an occasion.	跪倒	kuei-tao	To kneel.
壞	huai	Bad; ruined; spoilt.	喜歡	hsi-huan	Pleased with; fond of.
晒	shai	To dry in the sun.	到處	'tao-ch'u	Everywhere.
跌	tieh	To stumble; to fall.	木匠	muh-tsiang	Carpenter.
瞎	hsiah	Blind; reckless.	因爲	in-uei	Because.
擺	pai	To place; to spread out.	在左邊	tsai-tso-pien	On the left side.
哭	k'uh	To cry—for—about.	一首詩	ih-sheo shī	A piece of poetry.
破	p'o	Broken; to break.	一朵雲	ih-to ün	A cloud.

1. English idiom usually employs such words as 'through', 'by', etc. to express particular effects, which are brought about by certain actions. For instance; in, He lost his sight through lightning; 'through lightning,' shews the cause of his loss of sight. But if we say 'He was struck blind'; 'was struck,' indicates the cause, and 'blind,' the result; i.e., the verb shews the cause, and the word following it the effect. This corresponds to Chinese idiom, which, dispensing with any intermediate word, expresses the cause by the verb, and the effect by an adjective, or any suitable word followed by *liao* (了); e.g.,

He is blind through crying; *ta-tih ien-tsing kuh hsiah-liao* (他的眼睛哭瞎了).

My clothes are dirty through being hung up; *o-tih i-fuh kua tsang-liao* (我的衣服掛髒了).

This pair of shoes is ruined by wear; *chao-shuang hsiai-tsü ch'uan huai-liao* (這雙鞋子穿壞了).

2. The words 'that which', or, 'what', are frequently used in English instead of nouns. We may say, His food was locusts and wild honey; or, What he ate was locusts and wild honey. The translation of this passage in Matt. iii. 4 runs as follows: 'Ate that which was locusts and wild honey.' 'That which,' is rendered by *ti*h (的) immediately following the verb. *Ti*h (的) thus used = 'what', 'that which', or a noun; e.g.,

What he wears are straw shoes; or, He wears straw shoes; *t'a ch'uan-tih shì ts'ao hsiai* (他穿的是草鞋).

What we trust in, is the merit of Jesus; *o-men k'ao ti*h *shì Ie-su-tih kong-lao* (我們靠的是耶穌的功勞).

I do not know what he says; *puh hsiao-teh t'a shoh ti*h *shì shen-mo* (不曉得他說的是甚麼).

3. The word 'some', is used either in distinction to 'others', or to 'none', in such sentences as, Some are wise, others foolish; Some would have killed him but no one did so. At times it is repeated instead of taking 'others'; as, Some believed. . . . and some believed not. Chinese idiom conforms to this latter form; e.g.,

Some made a present of cash, others of gold; *iu-tih song ts'ien, iu-tih song kin-tsü* (有的送錢, 有的送金子).

Some cried one thing, some another; *iu kiao ch'ao ko ti*h, *iu kiao na-ko ti*h (有叫這個的, 有叫那個的).

Some traded, others talked; *tso-mai-mai-tih tso-mai-mai; shoh-hua-tih shoh-hua* (做買賣的做買賣, 說話的說話).

Some travel by boat, others by cart; *tso-ch'uan-tih ie iu; tso-ch'ie-tih ie iu* (坐船的也有, 坐車的也有).

No one builds a bridge with brass; *muh iu na t'iong tsao k'iao ti*h (沒有拿銅造橋的).

Observe that *iu-tih* (有的), may stand alone as in the first sentence, or may be separated as in the second.

4. Numerals used as adverbs in English are expressed in two ways. For instance; we say, 'He came once, twice, thrice'; but beyond this number we commonly employ the word 'times'; as, 'He

came four times.' This latter form is regularly used in Chinese. The words denoting 'times' vary according to the nature of the subject; and may be translated variously by 'once,' 'a time,' 'a spell'; etc. Both *huei* (回), *hsia* (下), *tao* (道), and *pian* (遍), are employed as well as *t'ang* (趟); e.g.,

I forgave him on two occasions; *o rao-ko t'a liang huei* (我饒過他兩回).

The carpenter has been thrée times; *muh-tsiang lai-ko san t'ang* (木匠來過三趟).

He struck him four times; or, He gave him four stripes; *t'a ta t'a si hsia* (他打他四下).

Sing it again; *tsai ch'ang ih pien* (再唱一遍).

The second time; *ti-ri huei* (第二回).

How often? *hi huei* (幾回)?

The last time; *shang huei* (上回).

The next time; *hsia huei* (下回).

It is so every time; *huei huei shi ch'ae iang* (回回是這樣).

5. *Ni* (呢) differs from *ma* (嗎), in that it is commonly added to sentences where a question has already been asked. Where this is not the case, it either adds emphasis, or is the equivalent of such expressions as, How about? What of? etc.; e.g.,

Why does he preach here? *t'a uei-shen-mo tsai-ch'ae-li ch'uan-tao-li ni* (他爲甚麼在這裏傳道理呢)?

This piece of poetry is decidedly well done; *ch'ae-sheo shi sie leh-hao ni* (這首詩寫得好呢).

How about the price? *kia-ts'ien ni* (價錢呢)?

NOTE. (a) According to Chinese ideas, the left hand is the place of honour.

(b) *Huai* (懷) often=*si* (死) to die; dead.

(c) *Hsi-huan* (喜歡), may be transposed to *huan-hsi* (歡喜), without altering its meaning.

MISCELLANEOUS EXAMPLES.

Which do you like? *ni hsi-huan na-ih-ko?*

Is he willing or not? *t'a k'ien puh k'ien?*

Though we are sinners God is still willing to forgive us; *sui-ran o-men iu t'ui, Shang-ti hai k'ien rao o-men.*

How often did he kneel? *t'a kuei-tao ki-huei?*

Put it on the left side; *pai tsai-tso-pien.*

Jesus gave up His life for us that we might obtain salvation; *Ie-su kih o-men shan T'a-tih ming; hao kiao o-men teh-kin.*

He rode the donkey to death; *t'a pa li-ts'i k'i huai-liao.*

This will not dry; *ch'ae-ko shai puh kan.*

He broke his head by a fall; *t'a pa t'eo tieh p'o-liao*.
 Jesus will return in the clouds; *Ie-su iao tso ün hwei-lai*.
 Because God is willing to help us; *in-uei Shang-ti k'en pang tsu o men*.
 We preach everywhere; *o-men tao-ch'u ch'uan-kiao*.

Translate:—*T'a pa o-tih liang-chi sin siang-tsi tiao huai-liao*.
O-men pai tih shi Shang-ti, nien tih shi Sheng-shu. K'i-ma-tih k'i
ma, tseo-lu-tih tseo lu. Tao chæ-li lai tso-li-pai-tih ie ün. Iu sien
lai tih, ie ün i-heo lai tih. O k'ü-k, liang t'ang; t'a hwei hwei puh
tsai kia. T'a hen pang-tsu o ki kuai ts'ien; o ming-nien ri üeh kien,
iao huan t'a. O-men iao tao-ch'u kiang shuh-tsui-tih tuo-li. T'a pa
o-tih liang-kien sin i-fuh si p'o-liao. Tao-shi hsioh kuan-hua, sien iao
tsing ko hao sien-seng. Man-man-tih hsioh t'a-tik sheng-in; k'an t'a
tsen-mo shoh, tsüu iao shoh-hua ho t'a ih-iang; chæ-iang, ni tsai-wei-
teo ch'uan-kiao, tuo-ch'u-tih ren tu iao tong-teh tsing-tsing ts'u-ts'u-
tih liao.

Translate:—How many meals do you eat a day? I understand every sentence that they say. I heard them say that he came twice. We are all transgressors (have transgression). What are you crying about? What he wrote were the two characters *Ie-su*. The soldiers nailed Him to death on the cross. What we sing are hymns, what we read is the Bible. Some are pleased to come to worship, some are not. I called him twice. He has spoilt my pencil by writing with it. Why did he push him down? He blinded one of his eyes by striking it. Some talked, others sang. God is willing to forgive us. Will he come? He is unable to sing hymns. I can sing the 104th hymn. He speaks recklessly.

VOCABULARY III.

鹽	ien	Salt.
羊	iang ⁹	Sheep.
牛	niu ¹⁴	Cow.
猪	chu ²³	Pig.
狗	keo ¹⁴	Dog.
盆	p'en ¹	Basin; tub.
鄉	hsiang	The country.
針	chen ²¹	Needle.

黃	huang	Yellow.
瞎子	hsiah-tsi ¹	A blind person.
京城	king-ch'eng	The capital city.
辮子	pien-tsi ¹	Queue.
肚子	tu-tsi ¹	The belly.
盒子	hoh-tsi ¹	Small box; casket.
梳子	su-tsi ¹	Large-toothed comb.
餅子	ping-tsi ¹	Cakes.

綫	<i>sien</i> ^{14,21}	Thread; wire.	手巾	<i>sheo-kin</i> ¹⁴	Towel.
血	<i>hsüeh</i>	Blood.	秀才	<i>siu-ts'ai</i>	Literary graduate (B.A.).
花	<i>hua</i> ^{6,34}	Flowers; to spend.	雀鳥	<i>ts'ioh-niao</i> ¹	Birds.
酒	<i>tsiu</i>	Wine.	文章	<i>uen-chang</i> ¹²	Literary essay.
夜	<i>ie</i>	Night.	師母	<i>si-mu</i> ¹	Wife of a person of the middle class.
包	<i>pao</i> ¹	Parcel. To wrap.	女兒	<i>nü-rü</i> ¹	Daughter.
省	<i>seng</i> ¹	A province.	媳婦	<i>sih-fu</i> ¹	Daughter-in-law; wife.
府	<i>fu</i>	City of 1st rank; official of same.	過錯	<i>ko-ts'o</i>	Fault; transgression.
州	<i>cheo</i>	City of 2nd rank; official of same.	家人	<i>kia-ren</i> ¹	Domestic servants.
縣	<i>hsien</i>	City of 3rd rank; official of same.	風俗	<i>feng-suh</i>	Customs; manners.
粗	<i>ts'u</i>	Coarse; rough.	文書	<i>uen-shu</i> ¹⁸	Official dispatch.
細	<i>si</i>	Fine; minute.	告示	<i>kao-shü</i> ^{5,27}	Proclamation.

LESSON XVI.

住	<i>chu</i>	To dwell; to stop. An auxiliary verb.	連	<i>lien</i>	To connect. Together with; still; even.
留	<i>liu</i>	To detain; to leave behind.	能	<i>neng</i>	Can; able; ability.
圍	<i>uei</i>	To surround; to besiege.	在內	<i>tsai-nui</i>	Within; included.
保	<i>pao</i>	To warrant; to insure. To protect.	在外	<i>tsai-uai</i>	Without; beside.
擋	<i>tang</i>	To withstand; to obstruct.	將來	<i>tsiang-lai</i>	In the future.
遮	<i>chæ</i>	To cover—up—over. To screen.	另外	<i>ling-uai</i>	In addition; besides.
守	<i>sheo</i>	To guard. To observe.	實在	<i>shih-tsai</i>	Truly; real.

纔	<i>ts'ai</i>	Just now. There-upon; and then.	賸下	<i>sheng-hsia</i>	Remainder; overplus.
又	<i>iu</i>	And; also; again.	除非	<i>ch'u-fei</i>	Except; unless.
面	<i>mien</i>	A surface; a side. N. A.	時常	<i>shī-ch'ang</i>	Constantly; always.
盡	<i>tsin</i>	All; entirely. To use or supply to the utmost.	再加上	<i>tsai-kia-shang</i>	In addition; and besides.
法	<i>fah</i>	A plan; method; law.	一顆珍珠	<i>ih-k'o chen-chu</i>	A pearl.

1. Owing to the great difference between Chinese and European languages, it is often impossible to find grammatical parallels. Sometimes an idea, rather than a word, has to be translated, and we must then look for idiomatic equivalents. Thus, one Chinese word may need a phrase, or a clause to bring out its meaning. As a case in point, take the word *ts'ai* (纔). We may say, You must study Chinese, and then you will be able to speak it; or, You must study Chinese before you can speak it; or, After you have studied Chinese you will be able to speak it; and the meaning in each case is the same, viz., that it is by study only, and that not until after we have studied can we speak the language. These ideas are included in *ts'ai*. Or, again; if we say, 'None but the sick need a doctor', we shut out all others; an idea which is also conveyed by *ts'ai*. In one other use it indicates 'time just elapsed'; as, He has just gone; e.g.,

You must believe in Jesus before you can be saved; *iao sin Ie-su ts'ai k'o-i teh-kiu* (要信耶穌纔可以得救).

None but those who worship God obtain true benefit; *ch'i iu pai Shang-ti tih ren, ts'ai teh chen hao-ch'u* (只有拜上帝的人纔得真好處).

He has just returned; *t'a ts'ai huer-lai* (他纔回來).

2. Again, we may use many words to express the idea of 'certainty', e.g., This truly is so; This is right without doubt; etc. Such words and phrases are also included in *ts'ai* (纔), which in this connection is followed by *shī* (是), or *hao* (好); e.g.,

This no doubt is the right way to do it; *ch'ue iang tso, ts'ai shī puh-ts'o* (這樣做纔是不錯).

What he said, surely is reasonable; *t'a shoh-tih hua ts'ai shi iu li*
reason (他說的話纔是有理).

There is no doubt this is not the way to write that character;
na-ko tsi ts'ai puh shi chae iang sie-tih (那個字纔不是這樣寫的).

It will be all right when you get to heaven; *tao-liao t'ien-shang*
ts'ai hao (到了天上纔好).

3. Unlike our auxiliaries 'may', and 'can', which may be added to most verbs, several words used as auxiliaries in Chinese are connected with *certain* verbs only. They may thus be regarded as part of the verb, or as used with it to denote the idea of ability or power. Such a word is *chu* (住), which is used also as a principal verb; e.g.,

I cannot detain him; *o liu puh-chu t'a* (我留不住他).

He is able to observe the Sabbath; *t'a sheo teh-chu li-pai* (他守得住禮拜)

He covered over the lamp; *t'a pa teng chae-chu-liao* (他把燈遮住了).

He lives opposite; *t'a chu tui-men* (他住對門).

He talks incessantly; *t'a puh chu k'eo tih shoh* (他不住口的說).

4. We may in English, by means of the inversion of sentences, place words or phrases either at the beginning or end of a sentence. Thus we may say, There were three persons there, beside himself; or Beside himself there were three persons there; or There were three persons there, himself included; or Including himself there were three persons there; or Except himself no one could do it; or No one could do it, himself excepted. What we thus accomplish by inversion, Chinese accomplishes by different words; some of which are placed at the beginning, and others at the end of the sentence. This is particularly the case in sentences relating to 'inclusion', or 'addition'; or 'exclusion', or 'exception'; as indicated above the words 'including', 'besides', 'except'; e.g.,

Your money is included; *ni-tih ts'ien tsai-nui* (你的錢在內).

More than 6,000 men, beside women and children; *luh-ts'ien to nan-ren, nü-ren hai-ts'i tsai-uai* (六千多男人, 女人孩子在外).

Including both fine and coarse ones there are five; *lien ts'u-tih, tai si-tih, iu u-ko* (連粗的帶細的有五個).

We ourselves even are in fault; *lien o-men ie iu ko-fan* (連我們也有過犯).

The silver, wine and cakes are all included; *üen-pao, tsiu, ping-tsi, tu tsai-nui* (元寶, 酒, 餅子, 都在內).

He propagated religion with all his heart; *t'a tsin sin ch'uan kiao* (他盡心傳教).

None, save God alone, can bring men to life; *kiao ren fuh-hoh, ch'u-fei Shang-ti ts'ai neng tso* (叫人復活, 除非上帝纔能做).

Give him four taels extra; *ling-uai kih t'a si liang in-tsi* (另外給他四兩銀子).

Very well, add a few more; *tsai-kia-shang ki-ko, ie hao* (再加上幾個, 也好).

How many have you over? Four pieces; *hai sheng-hsia ki-k'uai?* (還賸下幾塊); *kar sheng-hsia si-k'uai* (還賸下四塊).

Observe in the above that *tsai-nui* (在內), and *tsai-uai* (在外), come at the end of the sentence; that *ch'u-fei* (除非), *ling-uai* (另外), and *tsai-kia-shang* (再加上) at the beginning; that *lien* (連) is used with *tai* (帶) when two or more things are mentioned; and with *ie* (也) simply as a correlative.

5. The continuance of an action over a period of time, is usually indicated in English by some part of the verb 'to be'; as, 'is', 'was', 'are', joined to the participle of the verb; e.g. He is writing. While no change can be made in the form of a Chinese word to make it correspond to our participle, the two words *hai-teh* (還得), preceding the verb give the same meaning; e.g.,

He is still writing; *t'a hai-teh sie-tsi* (他還得寫字).

He is still speaking; *t'a hai-teh shoh-hua* (他還得說話).

They are still doing it; *t'a-men hai-teh tso* (他們還得做).

6. We may refer to simultaneous action in many ways; either by a phrase, or by one or two words; as, 'at the same time', 'meanwhile', 'both . . . and'; e.g., 'Both hearing and asking questions.' Chinese idiom commonly prefers this latter form, the repetition of *iu* (又), or *ih-mien* (一面), or *ih-pien* (一邊), corresponding to 'both . . . and'; e.g.,

He talks as he lays the table; *t'a iu pai choh-tsi, iu shoh-hua* (他又擺桌子, 又說話).

He preaches as he goes; *t'a ih-mien tseo, ih-mien ch'uan-kiao* (他一面走, 一面傳教).

They burn incense while they pray for rain; *t'a-men ih-pien shao hsiang, ih-pien k'iu ü* (他們一邊燒香, 一邊求雨).

That blind man's clothes are both dirty and ragged; *na-ko hsiak-tsi-tih i-fuh, iu tsang, iu p'o-liao* (那個瞎子的衣服, 又髒, 又破了).

7. The word *fah* (法) in Chinese is affixed to most verbs, to indicate the manner of action; or, as the corresponding English phrase has it, 'The law, or rule of action'; e.g.,

It is done in this way; *shī chæ-iang tso-fah* (是這樣做法).

It is not written like this; *puh sh: chæ-iang sie-fah* (不是這樣寫法).

How do you say this sentence? *chæ-k'ü-hua shī tsen-mo shoh-fah* (這句話是怎麼說法)?

NOTE. (a) *Sheng* (腰) is at times used without *hsia* (下).

(b) Although *tu* (都) usually retains its function of summing up what has gone before, it often becomes a correlative of *lien*; e.g., Even the clocks were his; *lien chong tu shī t'a-tih* (連鐘都是他的).

(c) At times *fei* (非) is used alone; e.g., It will not do unless you give him \$2; *fei kih t'a liang-k'uai ts'ien puh k'o* (非給他兩塊錢不可).

(d) Both *tsin* (盡), and *puh tsin* (不盡), are used after verbs; e.g., His money is all used up; *t'a-tih ts'ien iong tsin liao* (他的錢用盡了). I cannot tell all; *o shoh puh tsin* (我說不盡).

(e) *Tsi* (子), is often added to *fah* (法); e.g., This is a bad plan; *chæ-ko fah-tsi puh hao* (這個法子不好). I have no alternative; *o muh iu fah-tsi* (我沒有法子).

(f) The following verbs which have already occurred take *chu* (住): *-ting* (釘); *sh'ih* (吃); *k'ü* (騎); *tso* (坐); *chuan* (站); *k'ao* (靠); *kuan* (管); *tui* (對); *na* (拿).

(g) *Mien* (面) used alone has often *tai* (子) added to it; e.g., The surface of the table; *choh-mien-tai* (桌面子).

MISCELLANEOUS EXAMPLES.

If you do not believe in Jesus how about the future? *puh sin Ie-su tsiang lai tsen-mo-iang?*

Men cannot ward-off devils; *ren tang puh-chu kwei.*

Even his life was in danger; *lien t'a-tih ming ie pao puh-chu.*

They encircled the city; *t'a-men pa ch'eng uei-chu-liao.*

The Bible is truly ten thousand times better than pearls; *Sheng-shu pi chen-chu shih-tsai hao-teh wan pei.*

Jesus shed His blood in order to atone for our sins; *Ie-su kih o men liu hsueh, hao shuh o-men-tih tsui.*

Wrap up that thing; *pa na ko tong si pao-k'i-lai.*

You must trust Jesus before you can get benefit; *iao k'ao Ie-su ts'ai neng teh hao-ch'u.*

Have some tea before you go; *ch'ih ch'a ts'ai tseo pa.*

You must constantly study, and then you will be able to preach; *ni iao shi-ch'ang hsioh, ts'ai neng kiang-tao-li.*

That is a difficult sentence without doubt; *na-kü-hua ts'ai shi puh iong-i.*

Where does he live? In the north of the city; *t'a chu tsai-na-li? tsai ch'eng peh.*

Translate:—*T'a ts'ai shoh tih hua puh-ts'o. T'a k'ü-liao i-heo, o ts'ai hsiao-teh t'a shi ko huai ren. T'a lai puh lai, o pao puh-chu. T'a-men pa king-ch'eng uei-chu-liao. Chæ-ko ti-fang chan puh-chu kioh. T'a chu tsai Si-p'ai Leo. Hai sheng-hsia to-shao? Hai sheng ih ri peh ko ts'u-tih, san-shih-ko si-tih. Huang sien-seng-tih tong-si tsai-uai. Lien hoh-tsi tai su-tsi iao ih-peh ki shih ko ts'ien. Tsin shi chæ-iang. Ch'u-fei Kiu-chu Ie-su, muh in na-ih-ko in kong-lao shuh o-men-tih tsui. Tsai-kia-shang liang-pa tao-tsi kih t'a. T'a hai-teh sie-tsi. Rao sien-seng ih-mien pai tsu-tsong, ih-mien pai Shang-ti; na hen puh tui. T'a shi ko neng ren. Chæ-ko tong-si tsen-mo iong-fah? O-men tsai-chæ-li chu kia.*

Translate:—How can we cross this river? Four men cannot encircle it. He cannot ride that white horse. Mr. Huang's things are extra. Even he has faults. He is a bad fellow without doubt. Push the door open. How often has he been? There are proclamations everywhere. You must observe the Sabbath before you can enter the Church. He struck it four or five times before he broke it. The family has its rules, the kingdom its laws. This, without doubt, is not his meaning. The three kinds, flowers, needles and thread, are all included. Give him two tracts extra. That flower vase is both high and pretty. How do you write this character "ren"? It is opened in this way. God has inexhaustible grace. He stopped the road. He both cried and prayed. The blood of Jesus can wash our hearts quite clean.

早三五年前，有個黃家學，在鄉下賣書傳教。他是個賣書的，賣的是聖書，講的是真道。一面說，一面賣。有一回在江西省，離饒州府萬年縣三十多里路，碰見一個老秀才，就送他幾本書。老人家很歡喜，就請他到他家裏來，倒茶給他吃，留他住兩天，纔給他走。他是個有錢的人，牛羊豬都有，也有媳婦和兩個女兒，用的家人也不少。他早年做的文章很不壞，寫字也有本事。他們兩個人說話，就說到半夜，他纔懂得聖書的意思。賣書的對他說：「除非聖靈感動你老人家的心，你纔能懂。」第二天，他也就是這樣，一邊聽，一邊問，慢慢的，他纔曉得上帝因為耶穌的功勞，肯饒他多年的過犯，給他大好處。

LESSON XVII.

滿	man	Full ; the whole.	試	shī	To try ; to attempt.
厚	heo	Thick ; generous.	量	liang	To measure.
薄	poh	Thin ; mean.	裝	chuang	To load ; to pack.
害	hai	To take a disease. To injure.	分	fen	Weight.
病	ping	Disease ; a vice. To be ill.	兩	liang	
受	sheo	To endure. Sign of passive.	尺	ch'ih	Measure.
挨	ai	Side by side. To suf- fer. Sign of passive.	寸	ts'uen	
被	pei	Coverlet. Sign of passive.	吃	ch'ih	To suffer.
丈	chang	A measure of ten feet.	苦	k'ü	
寸	ts'uen	A Chinese inch.	似	si	As though ; as if ; like.
論	luen	To discuss. By.	乎	hu	
像	siang	Like ; similar.	好	hao	For instance ; as if.
			比	pi	
			往	uang	Formerly ; time past.
			日	rih	
			可	k'o	To pity ; pitiable.
			憐	lien	
			免	mien	To remit sins ; to forgive.
			罪	tsui	
			一	ih	A short time ; at once.
			下	hsiah	
			子	ts'ü	

1. The words 'contain', 'hold', are in English, applied indiscriminately to everything that has capacity to contain. For instance, a hall 'holds', or 'seats', so many people; a cup 'holds' so much water; etc. In contrast to this, Chinese idiom demands a special verb, according to the nature of the things spoken of; such verbs usually having *teh-hsia* (得下) or *puh-hsia* (不下) affixed; e.g.,

That chapel will hold ninety people; *na-ko li-pai-t'ang tso teh-hsia kiu-shih-ko ren* (那個禮拜堂坐得下九十個人).

It will not hold fifty; *tso puh-hsia u-shih-ko ren* (坐不下五十個人).

Will it hold sixty people? Yes; *luh-shih-ko ren tso teh-hsia, tso puh-hsia* (六十個人坐得下坐不下)? *tso teh-hsia* (坐得下).

Seated to the full it will hold eighty people; *tso man-liao, pah-shih-ko ren k'o-i tso teh-hsia* (坐滿了八十個人可以坐得下).

2. In Lesson IV, it was pointed out that the words indicating 'ten hundred', or, 'ten thousand', were taken as units of calculation for all numbers exceeding these amounts; e.g., 1,300 was, One thousand three hundred; not 'thirteen hundred.' The same principle holds good in measurements; *chang* (丈), a measure of ten Chinese feet, being taken as the unit, whether in a statement or a question. Questions as to measurements, height and weight, are asked by the use of *ki* (幾), *to* (多), or *to-shao* (多少); e.g.,

How long is this? *chæ iu to ch'ang* (這有多長)?

Not very long; *muh iu to ch'ang* (沒有多長).

How long is that (if over ten feet)? *na iu ih-chang ki* (那有一丈幾)?

That is forty-five feet three inches long; *na iu si chang, u ch'ih, san ts'uen ch'ang* (那有四丈, 五尺, 三寸長.)

That house is not very high; *na-ko fang-ts'i muh iu ki kao* (那個房子沒有幾高).

That thing is not very heavy; *na-ko tong-si muh iu to-shao chong* (那個東西沒有多少重).

3. The Chinese have nothing answering to such abstract words as 'thickness', 'weight'; etc. But they express the same idea by the use of two adjectives of opposite meaning; as, 'far-near', *ien-kin* (遠近) = 'distance'; etc. When *puh* (不) precedes each adjective, it indicates the medium between them, as, Not distant, not near; e.g.,

A moderate distance off; *puh üen puh kin* (不遠不近).

Just the right thickness; *puh heo puh poh, cheng hao* (不厚不薄, 正好).

The same weight; *ih iang tin k'ing chong* (一樣的輕重).

How about the size? Exceedingly suitable; *ta siao tsen-mo-iang? hoh-shi teh-hen* (大小怎麼樣, 合式得很).

4. The word 'see,' in English, often stands as a synonym of 'try'; as, See if you can do it. *K'an* (看) is also so used in Chinese, with this difference, that it follows a verb which is repeated; e.g.,

Try; *shì shì k'an* (試試看).

Try and do it; *tso tso k'an* (做做看).

Measure it and see; (*i.e.*, try it by measurement); *liang liang k'an* (量量看).

Note that the verb is changed according to the action in question.

5. There is close correspondence between English and Chinese idiom in speaking of 'similarity', and 'contrast.' The words 'like', and 'unlike', have their counterparts in *siang* (像), and *puh siang* (不像); while 'as if', 'as though', etc., have their analogue in *sī-hu* (似乎), and *hao-pi* (好比). One point of difference lies in the use of *ho* (和)='with', where we should use 'as'; *e.g.*, The same as he is, With him the same; *ho t'a ih-iang* (和他一樣). *Hao* (好) is used with *siang* (像) as well as with *pi* (比) without affecting the sense; *e.g.*,

There is a little likeness; *iu ih-tien siang* (有一點像).

Not a bit alike; *ih-tien puh siang* (一點不像).

The Bible is like the sun; *Sheng-shu hao-pi t'ai-iang* (聖書好比太陽).

He speaks like a Chinaman; *t'a shoh-hua ho Chong-kueh ren ih-iang* (他說話和中國人一樣).

6. Among many uses of the word 'by', in English, is one which relates to measuring; as, Measure your desires by your fortunes; It was sold by the ounce; I engaged him by the day; etc. The word *luen* (論) 'to discuss,' takes the place in this idiom in Chinese of 'by'; a significant fact in view of the amount of haggling which goes on when bargains are made; *e.g.*,

This was bought by weight; *chæ shì luen fen-liang mai-tih* (這是論分兩買的).

That was bought by measure; *na shì luen ch'ih-ts'uen mai-tih* (那是論尺寸買的).

By the day; *luen t'ien* (論天).

That paper was bought by the sheet; *na-ko ch'ih shì luen chang-su mai-tih* (那個紙是論張數買的).

Observe that in the last example the measure under which the article is bought is denoted by the N. A. joined to *su* (數); thus closely corresponding to the English idiom, 'Bought by the sheet', or 'piece'; etc.

7. The various forms of the verb 'to be', are used in English to form the Passive Voice; as, I am struck; I was injured; etc. In certain constructions, *shì* (是) answers to this, calling attention rather to the object of the action than to the agent; e.g., The world was created by God; *shì-kiai shì Shang-ti tsao-tih* (世界是上帝造的). Certain special forms are also used; the commonest of which are *pei* (被), and *sheo* (受)

This was broken by him; *chæ shì t'a ta p'o-liao-tih* (這是他打破了的).

He was moved by the Holy Ghost; *t'a pei Sheng-ling kan-tong* (他被聖靈感動).

I have been injured by him; *o sheo-ko t'a-tih hai* (我受過他的害).

Jesus suffered for us; *Ie-su kih o-men sheo-k'u* (耶穌給我們受苦).

He was beaten; *t'a ai-liao ta* (他挨了打).

What disease is he suffering from? *t'a hai shen-mo ping* (他害甚麼病)?

8. There is nothing in English exactly equivalent to *ih-hsia-tsi* (一下子); or as it is commonly pronounced *ih-ha-tsi*. Perhaps the nearest thing to it is found in such idiomatic forms as, 'Give it a push'; 'Give it a pull'; etc.; e.g.,

Give him a push; *pa t'a t'ui ih-ha-tsi* (把他推一下子).

I will be there immediately; *o ih-ha-ts tsin lai* (我一下子就來).

Give it to him all at once; *ih-ha-tsi kih t'a* (一下子給他).

Wait a while; *ai ih-ha-tsi* (挨一下子).

NOTE. (*ai*) *Ai* (挨) is read both *ai¹*, and *ai²*.

(*b*) In many districts *sī-niang* (師娘) takes the place of *sī-mu* (師母).

MISCELLANEOUS EXAMPLES.

Remission of sins follows trust in Jesus; *k'ao Ie-su ts'ai k'o-i mien-tsuì*.
God pitied men and sent the Saviour; *Shang-ti k'o-lien ren ta-fah K'iu-chu lai*.
I suffered at his hands in days gone by; *o wang-rìh ch'ih-ko t'a-tih k'u*.
He has been ill two months; *t'a ping-liao liang-ko-tieh*.

If you believe in Jesus all the sins of the past are remitted; *sín Ie-su wang-rìh-tih tsui tu mien-liao*.

If you speak too fast, you cannot avoid mistakes; *shoh-hua t'ai k'uai, tsin mien* (to avoid; to escape from) *puh-liao iu ts'o*.

God is worthy of trust; *Shang-ti shī k'ao-teh-chu-tih*.
 The street is crowded with people; *kiài shang chan-man-liao ren*.
 This is not very heavy, try; *chae muh iu to-shao chong, tiao-tiao k'an*.
 How large do you want this made? *chae iao tso to ta?*
 As though I wanted his money! *sī-lu o iao t'a-tih ts'ien*.
 If by the day, a hundred cash a day; *luen t'ien, ih-pek-ko ts'ien ih-t'ien*.

Translate:—*T'a-tih k'u o ch'ih-ko-liao. Na-sie tong-si shī luen pao mai tih. T'a man-sin hsi-huan k'ü. Ie-su in-uei k'o-lien o-men, tsiu kih o-men ch'ih ta k'u. T'ien reh, puh iao ai o. T'a-men liang ko ren ih-tien puh siang. Ch'u-fei Shang-ti k'o-lien o-men, lien ih-ko ren tu puh neng mien-tsui. T'a-tih fu-mu kuan puh-chu t'a. Kin-t'ien hao-siang iao hsia-i tih iang-tsü. O ih-ha-tsü kih t'a s sh'ih liang in-tsü. Iuen ts'an, san-shih-u ko ts'ien ih-ts'an. Chae-kü hua tong puh tong? O t'ing t'ing k'an. Pa chae-ko üen pao huan huan k'an. Chae-li-tih feng-suh puh-hao.*

Translate:—How many articles of clothing will this box hold? Filled to the full, between ten and twenty. This is additional. He cannot face me. Can he endure it? Fill this cup full. See if you can write this character. That piece of wood is more than thirty feet long. How high is that house? I do not know; I heard people say fifty or sixty feet. 165 feet 6 inches. 859 feet 7 inches. 206 feet 3 inches. 84 feet, less half an inch. 1½ feet. 33 feet and ¼ of an inch. 20 ounces. 40 feet 3 inches. How about the thickness? Not too thick and not too thin. None but God can remit sins. If God had not pitied us how could we obtain salvation? Can he ride that horse? Yes. How high is that tree? This timber was bought by the length. By the month, \$3. Is it sold by the pound or by the foot? He is ill. Give his head a shave. That man is pitiable. Jesus was nailed to the cross by wicked men. These two things seem the same. My body is like a tree.

VOCABULARY IV.

善	shan	Good; moral.	服, 事	fu-hsi	To serve.
惡	oh	Evil. Read u ⁴ . To hate.	到	tao-ti	After all; in the end.
渴	k'ok	Thirsty.	底		
鐸	lo ³⁷	Gong.	記	ki-sing	Memory.
古	ku	Ancient: old.	性	tsü-huei	To gather together; to assemble.
遲	ch'ü	Late; to delay.	聚	pen-lai	Originally; at first.
空	k'ong	Empty. Read k'ong ⁴ . Leisure. A deficit.	會	teo-ran	Suddenly; unexpectedly.
			來		
			陡	shih-tsü	To be able to read.
			然		
			識		
			字		

亮	liang	Light ; bright.	永 遠	iong-üen	Perpetually ; eternally.
養	iang	To rear ; to nourish.	末 後	moh-heo	Afterward ; at last.
勸	k'üen	To exhort ; to persuade.	福 氣	fuh-k'i	Happiness ; good fortune.
慣	kuan	Accustomed to.	便 當	pien-tang	Convenient ; opportune.
怕	p'a	To fear. Lest.	公 道	kong-tao	Fair ; just ; cheap.
脫	t'oh	To cast off ; to undress.	小 心	siao-sin	Careful ; cautious.
約	ioh	Agreement ; covenant.	中 人	chong ren ¹	Mediator ; middle-man.
邪	sie	Vicious ; depraved. Heterodox.	不 見 得	puh-kien-teh	Uncertain ; doubtful.
名 子	ming-tsi ¹	Name.	巴 不 得	pa-puh-teh	An expression of desire—oh that !
俗 話	suh-hua ¹⁶	Proverb.	一 塊 兒	ih-k'uai-rî	All together ; in the lump.
洗 禮	si-li	Baptism.	將 將 的	tsiang-tsiang-tih	Just the thing ; just as . . .
魔 鬼	mo-kuei	The devil.	捨 不 得	shæ-puh-teh	To be loth to.
迷 惑	mi-huh	Error ; to deceive.	開 頭 兒	k'ai-t'co-rî	In the beginning.

LESSON XVIII.

想	siang	To think ; to ponder. To call to mind.	准	chuen	To allow ; to grant ; to permit.
當	tang	Ought. To be equal to. Read tang ⁴ . To regard as. To pawn.	着	choh	An auxiliary verb.
所	so	That which. A place. N. A.	算	suan	To calculate.
從	ts'ong	From ; by. To follow.	相 干	siang-kan	Concern ; interest.
相	siang	Mutual.	爲 止	wei-chi	As far as to.
成	ch'eng	To complete ; to perfect.	大 概	ta-kai	Generally ; probably.

與	ü	With; by; to.	睡覺	shui-kiao	To sleep.
定	ting	To fix. Decidedly;	隨便	sui-pien	To please oneself.
完	uan	To finish; finished.	老實	lao-shih	Honest; well-disposed.
難	nan	Difficult. Read nan ⁴ .	有意	iu-i	Of purpose; intentionally.
該	kai	Should. To owe.	末末了	moh-moh-liao	Finally; in the last place.
別	pieh	Other; another. Do not.	在上邊	tsai-shang-pien	On the top; above.

1. The force and use of certain words in all languages must be acquired by use; this is specially true of *choh* (着). It is an auxiliary verb, and sometimes gives the force of the present participle, particularly when two actions are spoken of; at other times it is simply complementary to the verb it follows; *e.g.*,

Just opposite the door; *cheng tui-choh men* (正對着門).

I have found it; *chao-choh liao* (找着了).

He was sitting listening; *t'a tso-choh t'ing-choh* (他坐着聽着).

2. In Lesson XVI, *tang* (擋) is given as meaning 'to stop,' 'to obstruct'; *i.e.*, by getting in another person's way, or by occupying the place which belongs to some one else, say, in a road. The character *tang* (當) read *tang³*, is at times interchanged with it in this sense; read *tang⁴* it still retains this meaning, though slightly modified. Hence it is usually translated 'to represent'; 'to regard as.' But it may be helpful to the student to look on it as 'to stand in the place of'; this may perhaps make its use somewhat clearer. For instance, a man wishes to pawn something. Both the act and the pledge are called '*tang*'; *i.e.*, a pledge is something which to the pawnbroker stands in the place of, or represents, the money he has advanced. Hence a pawnbroker's is a *tang-p'u* (當舖); *i.e.*, a shop which contains pledges representing money.

Tang also denotes the time in question; and is followed by *rih* (日), *t'ien* (天), *shi* (時), and *shí-heo* (時候), to represent some time not more fully expressed; *e.g.*,

Years ago Confucius said ; *tang-nien Fu-tsī shoh* (當年夫子說) ; *tang-nien* = When Confucius was in the world ; *Fu-tsī tsai-shi shang tih shī-heo* (夫子在世上的時候).

In such a sentence as, Treat him as a child, the Chinese is *pa t'a tang hai-tsi t'ri* (把他當孩子待 p. 256) ; i. e., *tai*, treat ; *pa*, introducing the object ; *t'a*, him ; *tang*, standing in the place of or representing *hai-tsi*, a child. Or again, He regards money as of no value ; *t'a na ts'ien puh tang ts'ien iong* (他拿錢不當錢用) ; i. e., *t'a*, he ; *iong*, uses ; *na*, introducing object ; *ts'ien*, money ; *puh tang*, as though it did not stand in the place of (i. e., as if it were anything else than) *ts'ien*, money. Or, I have fallen into his trap ; *o shang-liao t'a-tih tang* (我上了他的當) ; *o*, I ; *shang-liao*, have gone into ; *t'a-tih*, his ; *tang* (what stood in the place of—what I thought it was), trap.

Familiarity with this idiom can be acquired by practice only, and no pains should be spared to master it.

Will you kindly pawn this for me ; *ts'ing ni kih o tang k'o tang* (請你給我當個當).

He has gone to redeem a pledge ; *t'a shang tang p'u-tsī shuh tang k'ü* (他上當舖子贖當去).

I was taken in by him to-day ; *o kin-chao shang-t'a-ih-ko tang* (我今朝上他一個當).

Whom do you take him to be ? *ni pa t'a tang shen-mo ren* (你把他當甚麼人) ?

He makes the false stand for the true, the true for the false ; *t'a pa kia-tih tang tso chen-tih, chen-tih tang tso kia-tih* (他把假的當做真的, 真的當做假的).

You cannot go and return on the same day ; *tang-t'ien k'ü, puh neng hwei-lai* (當天去, 不能回來).

3. The word 'think,' is used in a double sense ; meaning either 'to revolve ideas in the mind,' or to express irresolution or uncertainty, probability or improbability. The word *siang* (想) is similarly used in Chinese to express, 'I am of opinion' ; 'In all probability' ; etc. *Ta-kai* (大概) also sets forth the same idea.

I think he can read ; *o siang t'a shih-tsi* (我想他識字).

My memory is bad, I cannot recall it ; *o ki-sing puh hao, siang puh k'i-lai* (我記性不好, 想不起).

This is quite unexpected good fortune; *chæ shi siang-puh-tao-tih fuh-ki* (這是想不到的福氣).

It is most likely so; *ta-kai tsiu-shi chæ-ko iang-tsi* (大概就是這個樣子).

Men in general are unwilling to worship God; *ren ta-kai puh k'en pai Shang-ti* (人大概不肯拜上帝).

This account is probably right, I have reckoned it twice; *chæ-ko chang, ta-kai puh teh ts'o; o suan-ko liang pien* (這個賬大概不得錯, 我算過兩遍).

4. The results of certain actions such as, success, or failure; completion, or non-completion; may be expressed in a variety of ways, the more common perhaps being by a verb and an adverb; as, 'Carried through successfully.' In some cases however, one verb may follow another as 'To make complete.' This latter form has its counterpart in Chinese, when the verbs *uan* (完), *ch'eng* (成), *tsin* (盡), and *ting* (定), follow another verb. *Ting* (定) may in certain cases be prefixed; thus answering to such an English expression as, 'Made to order'; e.g.,

This gong was made to order; *chæ-mien lo shi ting tso-tih* (這面鑼是定做的).

The bargain is completed; *kia-ts'ien kang-ting-liao* (價錢講定了).

When we have finished reading, we will go down; *nien uan-liao shu o-men k'o-i hsia-k'ü* (念完了書, 我們可以去).

Redemption is accomplished; *shuh-tsui-tih si tso ch'eng-liao* (贖罪的事做成了).

He could not do it after all; *tao-ti t'a tso puh-ch'eng* (到底他做不成).

One box will not hold all; *ih-chi siang-tsi chuang puh-uan* (一隻箱子裝不完).

This cannot be said with certainty; *chæ shoh puh ting* (這說不定).

He used up all the money; *t'a pa ts'ien iang tsin-liao* (他把錢用盡了).

5. The distinction between 'to make', and 'to make into'; is not shewn in Chinese by affixing a preposition to the word 'make,' but by affixing the verb *ch'eng* (成); e.g.,

He makes chairs; *t'a tso i-tsi* (他做椅子).

He made four pieces of wood into a box; *t'a pa s'-k'uai pan tso-ch'eng ih-chi siang-tsi* (他把四塊板做成一隻箱子).

6. The interchange of acts, or acts in which two or more people are equally concerned, or the relation between two things, is commonly denoted in English by such words as 'mutual', 'reciprocal'; etc. In Chinese the word *siang* (相) is usually prefixed to the verb to express the same ideas, though it has not always this force; e.g.,

Life and death are connected; *seng, si, shi siang-lien-tih* (生死是相連的).

We all meet here to-day; *kin-t'ien o-men tu tsai-chæ-li siang-huei* (今天我們都在這裏相會).

It is nothing to do with him; *puh ü t'a iu siang-kan* (不與他有相干).

7. Where we speak of studying 'under,' a certain person, the Chinese speak of 'following' him. In some places the word *ken* (跟) Lesson XIX, is used; in others *ts'ong* (從); as,

I studied Mandarin under Mr. Hai; *o ts'ong Hai sien-seng hsioh kuan-hua* (我從海先生學官話).

Used in its sense of 'from,' *ts'ong* (從) is usually followed by some word which acts as its correlative; as, 'from . . . to'; e.g.,

From the beginning until now; *ts'ong k'ai-t'eo-ri tao hsien-tsai* (從開頭兒到現在).

Begin to read from the thirteenth verse; *ts'ong ti-shih-san tsieh nien k'i* (從第十三節念起).

As far as from this place to that; *ts'ong chæ-li k'i tao na-li uei-chi* (從這裏起到那裏為止).

He learned how to calculate from Mr. Pao; *t'a ken Pao Lao-pan hsioh suan-fah* (他跟包老板學算法).

Observe in the second sentence that 'to begin,' is expressed by *k'i* (起) following the verb; it may be thus used after almost any verb; e.g.,

Begin to reckon from here; *ts'ong chæ-li suan-k'i* (從這裏算起).

8. As a N. A., *so* (所) refers to a block of buildings composed of several *hien* (間).

As a relative pronoun, its position is before the noun, and not as in English after it. For instance, The books which we read; is, 'The we which read books'; *o-men so nien-tih shu* (我們所念的書); *shu*, the books; *so*, which; *o-men*, we; *nien*, read.

The doctrine which we preach; *o-men so kiang-tih tao-li* (我們所講的道理).

The New Testament that he bought, *t'a so mai-tih sin-ioh* (他所買的新約).

NOTE. (a) *Shih-tsi* (識字) is compound; *shih*, to recognise; to know: *tsi*, a character.

(b) *Kai* (該) is frequently joined to *tang* (當) = 'ought'; e.g.,

You should not say that; *ni puh-kai-tang shoh nr-kii-hua* (你不該當說那句話)

(c) *Sui-pien* (隨便) is compound; *sui* to follow; *pien* convenience.

(d) *Pieh* (別) is often joined to *tih* (的); e.g., Nothing else; *muh iu pieh-tih* (沒有別的).

(e) *ih* (一) is sometimes prefixed to *ting* (定); e.g., That is certain; *na shi ih-ting-tih* (那是一定的).

(f) *Kuan* (慣) immediately follows the verb, except when separated from it by a negative. It is generally followed by *liao* (了).

MISCELLANEOUS EXAMPLES.

There is no other Saviour; *muh iu pieh-tih Kiu-chu*.

It was originally above; *t'a pen-lai tsai-shang-pien*.

It is difficult to endure this suffering; *chae-ko k'iu nan sheo*.

How much does he owe you? *t'a kai ni to-shao ts'ien?*

Oh Lord grant our prayer; *k'iu Chiu chuen o-men-tih tao-kao*.

Just as he pleases; *sui t'a-tih pien*.

He did this on purpose; *t'a shi iu-i tao chae-ko si*.

Is he honest? *t'a lao-shih puh lao-shih?*

I could not sleep the whole night; *o ih ie shui puh-choh kiao*.

Is it convenient or not? *pien-tang puh pien-tang?*

I am not yet accustomed to hear Chinese; *Chon i-kueh hua o hai muh iu t'ing kuan-liao*.

It is uncertain whether he will come or not; *puh-kien-teh t'a lai puh lai*.

Translate:—*Shan, oh, shi puh siang-tui-tih. Ts'ong chae-li sie k'i. T'a na pah-ken muh-t'eo, tsao ch'eng ih-tao siao k'iao. T'a-kai t'a sheo-liao mo-kuei-tih mi-huh. T'a pu ta si tang siao si. Na-kien si t'a tso puh-ch'eng. Shoh-choh iong-i, tso-choh nan. O iao ih-chang poh-sie-tih chi. T'a puh shi Chong-kueh tsi. Chae-ko shu shi luen pen-su mai-tih. T'a hai muh iu sheo si-li. T'a kiao shen-mo ming-tsi? O k'ien-ko t'a san si pien. T'ien liang. Ku shi-heo Shang-ti ta-fah Ie-su lai kih o-men shuh-tsui. Puh iao p'a. T'oh i-juh. Tsiang-tsiang-tih puh-ts'o. O shae-puh-teh ni tseo.*

Translate:—That bird is not very large. I met him on the street. Whom do you take me to be? What do you think about it? In all probability he is unwilling. I suddenly thought of it. I cannot guarantee this affair. God will never forget those who trust Him. He made two pieces of brass into a small cross. Has he been baptized? If it is difficult at the beginning it is easy afterwards. Those two people are on good terms with each other. What has it to do with you? I learnt how to write under Mr. Lien. Measure as far as to this. I think he did this purposely. Begin to sing from the second verse. We should serve God with all our heart. Men cannot resist the devil. Detain him to a meal. Take off your shoes. I have a copy of the Old Testament, and also a copy of the New Testament. Do you think he can read?

天地是從那裏來的。是上帝開頭兒造出來的。我想是菩薩造的。他造不成，他不過是木頭做成的，也沒有多大，就是給他坐轎子，他也可以坐得下，他沒有多少高，手也沒有幾寸長，你不信，可以量量看。他怎麼能造山、海、湖、河、草、花，和世界的人。上帝怎麼造法呢。他有多大呢。他比天地人，大得幾百萬倍。開頭兒只有他，末後纔有這些東西。再說從古時候到現在，他養天下的人，好像父母養兒女們一樣。菩薩保不住自己，怎麼能保得住人呢。你想想看，是不是。還有一樣，人拜那木頭做的東西，總要吃他的苦，善惡他也不曉得分，拜他也是空的，把他當神，實在受了迷惑太深，也算是個邪事。

LESSON XIX.

談	t'an	To chat; to converse about.	往	uang	To go towards. Formerly; past.
行	hsing	To do; to act. Read <i>hang</i> . A trade; business. A row.	擔	tan	A burden. Read <i>tan</i> . To take responsibility.
動	tong	To move; to begin; to start.	殺	shah	To kill.
氣	k'i	Breath; air; temper.	親	ts'in	Intimate. Kindred.
跟	ken	To follow. And; with. To apply to.	所	so-i	Therefore; hence.
哄	hong	To cheat; to deceive.	自	tsi-ran	Of course; naturally.
恨	hen	To hate.	招	chao-hu	To notify. To invite.
愛	ai	To love; to be fond of.	哎	ai-ia	Indeed! Oh dear!
丟	tiu	To lose; to cast away.	着	choh-shih	Truly; genuine; in fact; certain.
添	tien	To add to; to increase.	可	k'o-sih	Alas!
啊	a	A final particle.	工	kong-fu	Time; labour; skill. Leisure.
儘	tsin	The utmost; completely; all.	在	tsai-in-pien	On the right side.

1. We have seen that *shì* (是) is used in cases of simple affirmation, in contrast to *puh shì* (不是) which expresses simple denial. But in Chinese, as in English, there are many words and phrases which not merely give assent, but also convey the idea that such assent must be given in the nature of the case. Thus we have such expressions as 'Of course', 'Why ask?' 'It goes without saying'; etc. *Tsì-ran* (自然) usually covers these phrases; as also do the following:—

That is certain; *na shì ih-ting-tih* (那是一定的).

It is needless to speak of that; *na shì puh-iong shoh-tih* (那是不用說的).

That goes without saying; *na shì puh-iong kiang-tih* (那是不用講的).

Why ask that? Of course not; *na hai uen* (那還問)?

What are you talking about? *na lai-tih hua* (那來的話)?

2. Reference to a subject is usually made in English by prepositional phrases such as, 'With reference to,' 'As regards,' 'In respect of,' 'As to,' etc. The one word *tao* (到)='to reach,' following such words as, *shoh* (說), *kiang* (講), *luen* (論), *t'an* (談), answers the same purpose in Chinese; compare English, 'To come to . . .'; e.g.,

Concerning the Saviour's grace; *kiang-tao Kiu-chu-tih en-huei* (講到救主的恩惠).

As to that proclamation, I have not seen it; *luen-tao na-chang kao-shi o muh iu k'an-kien* (論到那張告示我沒有看見).

o I made no reference to Mr. Chang; *o muh iu shoh-tao sing Chang tih hua* (我沒有說到姓張的話).

3. It was pointed out in Lesson III, that numerical order was indicated by *ti* (第) prefixed to cardinal numbers. It is also employed at times in recapitulation, but in going over the chief points of a subject, or in reciting events according to a regular sequence, there are other forms, corresponding to such phrases as, 'In the first place,' 'In the next place,' etc. They are *ih-lai* (一來), *ri-lai* (二來), *ih-ts'eng* (一層), *ri-ts'eng* (二層), *ih* (一), *ri* (二), *iu . . . iu* (又 . . . 又); e.g.,

In the first place he is careless; and in the second place unfair; *t'a ih-lai puh siao-sin, ri-lai puh kong-tao* (他一來不小心, 二來不公道).

In the first place I have no time, and in the second place no money; *o ih-ts'eng muh iu kong-fu; ri-ts'eng muh iu ts'ien* (我一層沒有工夫, 二層沒有錢).

He is unwilling in the first place, and unable in the second; *t'a ih-puh k'en, ri-puh neng* (他一不肯, 二不能).

He is both wise and merciful; *t'a iu ts'ong-ming, iu ts'i-pei* (他又聰明又慈悲).

4. Repetition is expressed in English either by a special word or phrase; as, 'repeatedly,' 'once more'; or by the use of the same word; as, 'day by day,' etc. This latter form closely corresponds

to Chinese idiom, in which while special words and phrases are sometimes used, it is more common to repeat a word. The following expressions are constantly so used; *sh-shi* (時時), *sh-k'eh* (時刻), and *uang-uang* (往往). *Iu* (又) prefixed to a verb accomplishes the same purpose; as does *tong puh tong* (動不動) 'always'; e.g.,

Here he is again; *t'a iu lai-liao* (他又來了).

He is with them every day; *t'a t'ien-t'ien ho t'a-men tsai-ih k'uai-ri* (他天天和他們在一塊兒).

That bird sings all the time; *na-ko ts'ieh-niao sh-shi-tih kiao* (那個雀鳥時時的叫).

The day he was ill he prayed incessantly; *t'a hai-ping na-ih t'ien, t'a sh-shi-k'eh-k'eh-tih k'iu* (他害病那一天, 他時時刻刻的求).

It is so on every occasion; *uang-uang tsong shi chae-iang* (往往總是這樣).

They have met together once more; *t'a men iu tsü-huei* (他們又聚會).

He strikes people on every occasion; *t'a tong puh tong, tsiu ta ren* (他動不動就打人).

5. In deducing a conclusion from a line of argument, we may employ either a word or a phrase. Certain things being so, we infer certain conclusions. Words like 'therefore,' 'whence,' 'since,' etc. generally introduce these conclusions; or we may employ such phrases as, 'In consideration of' 'This being so,' etc. Chinese colloquial usually prefers this latter style, the single words being more generally employed in books. The following gives some of the phrases in common use, they may be introduced by either *chae* (這), or *na* (那); *chae-iang-k'an-lai* (這樣看來), *chae-iang shoh-lai* (這樣說來), *k'an-chae-ko-iang-tsi* (看這個樣子); e.g.,

Since this is so, the dog is not his; *chae-iang-k'an-lai, keo puh shi t'a-tih* (這樣看來, 狗不是他的).

If this be the case we should all love God; *chae-iang-shoh-lai, o-men tu kai-tang ai Shang-ti* (這樣說來, 我們都該當愛上帝).

Judging from appearances he has lamed himself; *k'an-cha-ko-
iang-tsi t'a p'eng-huai-liao kioh* (看這個樣子, 他碰
壞了脚).

I knew therefore that he was a man who had no regard for ap-
pearances; *so-i o hsiao-teh t'a shi ko puh iao lien tih ih-ko
ren* (所以我曉得他是個不要臉的一個人).

6. The word *ren* (人) is used with many verbs to indicate the effect upon the individual. These verbs are also used alone and may be followed by an object; as, 'Make some water hot'; *shao ih-tien reh shui* (燒一點熱水). But in the sentence, 'Be careful, it will burn you', *siao-sin shao-ren* (小心燒人), *ren* is added to the verb *shao*. It thus has something in common with our English use of the word 'you' or 'one,' which we often use in a general way without any special reference to the person addressed. For instance, when we say, 'It exasperates you to hear him say so', we may mean 'It is exasperating', without any reference to a particular individual, or we may mean it has exasperated the person or persons in question. This however the connection alone can determine; so in Chinese, e.g.,

Is not his talk exasperating? *t'a cha-sie hua k'i-ren puh k'i-ren*
(他這些話氣人不氣人).

He cast dishonour upon his parents as well; *lien t'a fu-mu ie
tiu-ren* (連他父母也丟人).

God always loves; *Shang-ti shi-ch'ang ai-ren* (上帝時常
愛人).

The worship of idols is injurious; *pai p'u-sa hai-ren* (拜菩
薩害人).

7. Chinese abounds in initial and final particles which indicate 'surprise,' 'grief,' etc. Some of them vary their meaning according to the tone of voice in which they are spoken. Beginners should be careful how they use them, as to use them excessively sounds very ridiculous. Surprise is also indicated by *na-hsiao-teh* (那曉得)
e.g.,

Alas, Mrs. Poh is dead! *k'o-sih, Poh si-mu puh-tsai-liao* (可
惜, 薄師母不在了).

Oh dear, I am terribly thirsty; *ai-ia, o k'oh si loh* (哎呀我
渴死了).

I am surprised! who would have thought he could do it; *na-hsiao-teh t'a hwei tso* (那曉得他會做).

Oh God! help us *Shang-ti a! k'iu pang-tsu o-men* (上帝啊求幫助我們).

Come back quickly; *k'uai-sie hwei-lai a* (快些回來啊).

8. The idea of 'completion' or completeness, is at times indicated in English by the word 'home.' Thus we speak of, A nail being driven 'home'; by which we mean it has been driven completely into some substance; or we say, A man is quite 'at home' at anything, when he can do a thing with facility. The same idiom, only with a far wider application, obtains in Chinese; we say, A man has 'studied home' the language when he has a complete command of it; *t'a-tih Chong-kueh hua hsioh tao kia* (他的中國話學到家).

Tsin (儘), and *choh-shih* (着實), are used with a similar meaning; e.g.,

The very last; *tsin-moh-moh-liao* (儘末末了).

The innermost room; *tsin-li-pien-tih na-ko fang-tsi* (儘裏邊的那個房子).

He is not yet quite at home at it; *t'a hai muh iu shih-fen tao-kia* (他還沒有十分到家).

He has now thoroughly repented; *t'a hsien-tsai choh-shih-tih hwei-kai* (他現在着實的悔改).

9. In Lesson I, *tsi-ki* (自己) was given as meaning 'self', and was attached to personal pronouns or proper nouns. The word *ts'in* (親) is also used as a reflexive pronoun, but it differs from *tsi-ki* in that it has no possessive form; as,

I wrote this with my own hand; *chæ shi o ts'in pih sie-tih* (這是我親筆寫的).

Pen (本) too, has at times a reflexive use; as,

I am sick; *o pen-shen hai-ping* (我本身害病).

Again, growing out of this, is the idea of 'native', as opposed to things outside or foreign; hence it may be translated, 'this', 'native', 'my own', etc.; e.g.,

He is a native; *t'a shi ko pen-ti ren* (他是個本地人).

He lives in this street; *t'a tsai pen kiai shang chu-kia* (他住在本街上).

My own home is abroad; *o pen-kia tsai uai-kueh* (我本家在外國).

He saw it with his own eyes; *t'a ts'in ien k'an-kien* (他親眼看見).

He killed him with his own hand; *t'a ts'in sheo shah t'a* (他親手殺他).

NOTE. (a) *Tong* (動) when followed by other words must be translated accordingly; e.g.,

To start; *tong-shen* (動身).

To begin; *tong-sheo* (動手).

To start work; *tong-kong* (動工).

It is also used as an auxiliary; e.g.,

He cannot carry this box; *chæ-chi siang-tsi t'a t'rao puh-tong* (這隻箱子, 他挑不動).

(b) Note that *ken* (跟) is often equivalent to *ho* (和); e.g.,

We cannot be as he is; *o-men puh neng ken t'a ih-iang* (我們不能跟他一樣).

(c) The following verbs which have already occurred may take *ren* (人) after them:—*hai* (害), *k'iu* (求), *iong* (用), *pang-tsi* (幫助), *kan-tong* (感動). Most verbs will take it, but it is used more frequently with some than with others.

(d) *Uang* (往) may be followed by *nien* (年); e.g., Years ago; *uang nien* (往年).

(e) *Tin* (丟) is applied to the loss of children by death; e.g., He has lost two children; *t'a tin liang-ko hai-tsi* (他丟兩個孩子).

(f) *Kong-fu* (工夫) often indicates 'the time spent in doing anything,' or 'the results achieved by work'; e.g.,

God spent six days in creating the world; *Shang-ti iong luh t'ien-tih kong-fu ts'ai tsao-ch'eng ih-ko shi-kiai* (上帝用六天的工夫, 纔造成一個世界).

This is the outcome of Mr. Pa's labour; *chæ shi Pa sien-seng tso-tih kong-fu* (這是巴先生做的工夫).

(g) *Puh hsing* (不行), or *puh-k'o* (不可), are used with *fei* (非) to = 'nothing short of'; lit. 'if not, cannot go'; e.g.,

He is indispensable; *fei t'a puh-k'o* (非他不可).

(h) *Tan* (擔) takes no N. A.

MISCELLANEOUS EXAMPLES.

Will this do? *chæ-ko hsing puh hsing?*

You cannot get on without money; *fei ts'ien puh hsing*; or *puh-k'o*.

He is unversed in . . . ; *t'a puh tsai hang*.

I have no time; *o muh iu kong-fu*.

Borrow it from him; *ken t'a tsie*.

Add two more; *t'ien liang-ko*.

He both deceives and hates others; *t'a iu hong-ren, iu hen-ren*.

I notified him twice; *o chao-hu t'a liang-pien*.

This load is too heavy; *chæ tan tong-si t'ai chong*.

The Saviour is at the right hand of God; *Kiu-chu tsai Shang-ti-tih iu pien*.

Have a care! look out! *chao-hu-ren*.

He is our Mediator; *T'a shi o-men-tih chong-ren*.

Are you thirsty? *ni k'oh puh k'oh?*

Give notice for me; *kih o ta ko chao-hu*.

Translate:—*Pai Shang-ti tih ren, tsi-ran iao teh t'ien-shang-tih fuh-k'i. Shoh-tao na-kioh nen-shu, o t'ing shoh t'a muh iu song tao. Ih-lai pan-teng siao; ri-lai t'a shen-tsi t'ai chong. T'a-tih p'an-tsi iu to, iu hao-k'an. T'a tong-puh-tong tsiu k'i-ren. K'an-chæ-ko-iang-tsi, na-ko siao si-lien-p'en puh-keo o-men liang-ko ren iong. Sheng-ling-tih*

kong-fu tsin-shū kan-tong-ren. Na-hsiao-teh t'a iu chæ-mo ta-tih pen-sū nī? T'a-tih tsī, hai muh iu sie tao kia. O-men kai-tang choh-shūh-tih k'üen t'a. Pen-ti ren iu ih-kū suh-hua. T'a ts'in-sheo sie 'chong-ren' liang-ko tsī. T'a iu muh iu kong-fu? O-men iao ken-choh Ie-su; fei ken t'a puh hsing.

Translate:—I have no time now to read. The people of his own family are numerous. Oh dear! he has broken it by a blow. He lost a young child yesterday. What is his name? God is very pleased to help you. Kindly notify him. We must trust the Saviour continually. The middleman he engaged, is in the first place dishonest, and in the second place stupid. I made no reference to entering the church. Let us two have a little conversation. With reference to remission of sins, we cannot get on without Jesus. I fear his words are not trustworthy. Write to the extent of this sheet of paper. Go with him. Come with me. Use up all the money and see. I have no time to go. He is still working there.

VOCABULARY V.

近	kin	Near; recent.	喝	hoh	To drink.
等	teng	To wait. A class.	弄	long	To do.
窮	k'iong	Poor.	倚	i	To trust to; to comply with.
飽	pao	To eat to the full.	照	chao	As; according to. To enlighten.
快活	k'uai-hoh	Happy; cheerful.	軟	ruan	Soft; flexible; weak.
墳墓	fen-mo ¹	Grave; tomb.	據	p'ing-kü	Evidence; proof.
彼此	pi-ts'i	That; this—both.	起風	k'i-feng	To blow.
疑惑	i-huh	Doubt; to doubt; to suspect.	聾子	long-tsi ¹	A deaf person.
已經	i-king	Already.	天堂	t'ien-t'ang	Heaven.
地獄	ti-iuh	Hell.	啞吧	ia-pa ¹	A dumb person.
報應	pao-ing ¹	A recompense.	本分	pen-fen	Duty.
吩咐	fen-fu ¹	To command; a command.	憂悶	iu-men	Mournful; sorrowful.
用處	iong-ch'u	Useful; profitable.	逼迫	pih-peh	To persecute; to harass.

享福	hsiang-fuh	To enjoy happiness.	規矩	kuei-kü	Propriety ; usage.
榮耀	iong-iao	Glory.	熱心	reh-sin	Earnest ; fervent in spirit.
力氣	lih-k'i	Strength ; power.	跛子	po-tsi ¹	A lame person.
興旺	hsing-uang	To increase ; to prosper.	奇事	k'i-si ¹	Marvels ; miracles ; wonders.
衰敗	shuai-pai	To decrease.	糊塗	hu-t'u	Stupid ; dense.
刑罰	hsing-fah	To punish ; punishment.	一尾魚	ih-uei ü	A fish.
應許	ing-hsü	To promise ; a promise.	一劑藥	ih-tsi ioh	A dose of medicine.

LESSON XX.

醫	i	To heal ; to cure.	寧可	ning-k'o	Rather.
發	fah	To issue ; to put or send forth.	恐怕	k'ong-p'a	Lest ; perhaps. What if ?
隔	keh	To separate ; divided by.	撒謊	sah-huang	To lie.
掉	tiao	To fall down or into.	商議	shang-i	To talk over.
埋	mai	To bury.	指望	chü-ang	To expect ; to hope ; hope.
差	ch'a	To differ. Read ch'ui ¹ . To send.	解說	ki'ai-shoh	To explain ; to expound.
變	pien	To change ; to alter.	專門	chuan-men	Only ; solely.
擺	koh	To place ; to put down.	在面前	tsai-mien-ts'ien	Before ; in the presence of.
辦	pan	To manage ; to arrange.	在當中	tsai-tang-chong	Among ; amidst.
繙	fan	To translate ; to interpret.	一味的	ih-uei-tih	Always ; uniformly.
犯	fan	To transgress ; to offend.	甚至於	shen-chi-ü	Up to the point of ; inasmuch.
至於	ch'i-ü	As to ; to come to.	眼巴巴的	ien pa-pa-tih	Longingly ; with desire.

1. The expressions 'so', 'so that', 'inasmuch as', etc., have many equivalents in Chinese; but the commonest perhaps are *shen-chi* (甚至), *shen-chi-ü* (甚至於), and *chi-ü* (至於)—literally, 'to come to'. This last phrase indicates that matters have reached such a point or degree as to produce certain issues. It is also used to bring forward some new thought, or starting point in an argument, in a similar way to those mentioned in the preceding Lesson; e.g.,

God so loved the world as to send His Son; *Shang-ti ai sh-k'ai shang tih ren, shen-chi-ü ta-fah T'a R tsü lai* (上帝愛世界上的人, 甚至於打發他兒子來).

He loved them up to the point of giving His life for them; *T'a ai t'a-men, chi-ü kih t'a-men shæ-ming* (他愛他們, 至於給他們捨命).

2. The remarks made about *choh* (着), page 93, also hold good in the case of *tiao* (掉). It is used as a principal verb, and is also joined to other verbs as an auxiliary: either *puh* (不), or *teh* (得), may be used with it; e.g.,

My pencil has dropped on the floor; *o-tih pih tiao tsai-ti-hsia* (我的筆掉在地下).

He put the flower vase so that it fell; *t'a pa hau-p'ing koh tiao-liao* (他把花瓶擱掉了).

He cannot sell that salt; *na-ko ien t'a mai puh-tiao* (那個鹽, 他賣不掉).

You can remove it with a knife; *iong tao-tsü k'o-i k'ü teh-tiao* (用刀子可以去得掉).

Turn this paper end for end; *pa chæ-ho chi tiao ko t'eo lai* (把這個紙掉過頭來).

3. When we have a choice before us of certain things, or lines of action, we at once set up a comparison between them in our minds, and decide on whichever commends itself to our judgment. This choice or preference is usually expressed in English by the words 'rather than,' 'it is better to . . . than,' which may stand together or may be separated; e.g., Rather than steal I would die; I would rather have this than that. Chinese idiom generally takes the word 'rather,' alone; certain forms being used after it as correspondent particles.

Ning-k'o (寧可) is the usual word for 'rather,' 'it is better', and the following words and phrases are used after it, as the equivalent of 'than'; *puh* (不), *ie puh* (也不), *puh ru* (不如), *puh k'o* (不可), and *puh k'en* (不肯), etc.; e.g.,

It is better to be cursed and beaten than to lie: *ning-k'o ai ma* (p. 255) *sheo ta, puh k'o sah huang* (寧可挨罵受打, 不可撒謊).

Rather endure persecution than follow depraved courses; *ning-k'o sheo pih-peh puh k'o hsing sic-lu* (寧可受逼迫不可行邪路).

4. The word 'only' is used in two senses in English; to qualify either a noun or a verb, as, An only son; He does one thing only. In this latter sentence it conveys the idea that the person is engrossed with one thing, and that it is his wonted habit to do it. Some of its equivalents in Chinese are *chuan-men* (專門), or *chuan-men-tih* (專門的), lit. 'special profession'; *ih-uei-tih* (一味的), lit. one relish; i.e., he has an inclination or taste for it; ep. 'zest'; and *pieh-tih* (別的), coupled with other words; e.g.,

Jesus gave Himself up to doing good and healing the sick; *Ie-su chuan-men tso hao si, i ping-ren* (耶穌專門做好事, 醫病人).

He does nothing but injure us; *t'a ih-uei-tih hai o-men* (他一味的害我們).

He hoped for nothing else; *pieh-tih t'a tu puh ch'i-uang* (別的他都不指望).

5. *Fah* (發) conveys the idea of 'manifestation,' 'development,' or 'expression in action.' Thus, to shew compassion is to *fah ts'i-pei* (發慈悲). Such words as 'get,' 'grow,' 'become,' etc., often give its meaning; but the connection alone can decide its force; e.g.,

He acts stupidly; *t'a fah hu-t'u* (他發糊塗).

He became faint; *t'a fah ruan* (他發軟).

Send an extra letter; *ling-uai fah ih-feng sin k'ü* (另外發一封信去).

6. The phrase *puh-teh* (不得) has different significations in different connections. The following examples give the leading ideas

conveyed by its use. Preceded by a verb it indicates prohibition; followed by a verb inability; *e.g.*,

You must not stay here; *chæ-ko ti-fang teng puh-teh, a* (這個地方等不得, 啊).

I cannot forget the Saviour's doctrine; *Kiu-chu-tih tao-li o puh-teh uang-ki* (救主的道理我不得忘記).

Followed by *ma* (嗎) it forms a query containing an expostulation; followed by *puh* (不) and a verb, makes a double negative = 'necessity'; *e.g.*,

I cannot but be in accord with him; *o puh-teh puh i t'a* (我不得不倚他).

May I not make use of that expression? *na-kü-hua shoh puh-teh ma* (那句話說不得嗎)?

7. The phrase *puh-ki* (不起) is placed after verbs to indicate either 'lack of respect,' or 'lack of resource'; *teh-ki* (得起) indicates their opposites; *e.g.*,

He cannot afford to ride in sedan chairs; *t'a tso puh-ki kiao-tsi* (他坐不起轎子).

He regards the Ten Commandments with indifference; *t'a k'an puh-ki shih-t'iao-kiai* (p. 254) (他看不起十條誡).

None but wealthy people can afford to live in large houses; *ta fang-tsi, iu ts'ien tih ren ts'ai chu teh-ki* (大房子, 有錢的人纔住得起).

8. In Lesson VI, *kien* (見) is used as an auxiliary to *k'an* (看) and *ting* (聽); it performs the same office to many other verbs. It is also used alone, but differs somewhat from (看), as it usually refers to 'having an interview with a person.' It becomes also a sign of the passive; *e.g.*,

His disease is no better; *t'a-tih ping puh kien hao* (他的病不見好).

I may as well go and see him; *o k'o-i kü kien t'a* (我可以去見他).

In certain connections it is the equivalent of, 'to be exposed to, to come into contact with'; etc. *e.g.*,

As soon as it came into contact with fire it was burned; *ih kien ho tsiu shao-liao* (一見火就燒了).

Chinese paper must not come in contact with water; *Chong-hueh ch'ien pien-p'eh shui* (中國紙見不得水).

Thatched houses must not be exposed to fire; *ts'ao fang-tsi kien-p'eh ho* (草房子見不得火).

9. The word *keh* (隔) is often the equivalent of our English word 'interval', and is applied both to time and distance. It has a secondary meaning of 'to belong to something different', as say, a country, or a religion; e.g.,

Take this medicine once every other day; *ch'æ-ko ioh keh ih-t'ien ch'ih ih hwei* (這個藥隔一天吃一回).

A man named Hsü lives three streets off; *keh liang-t'iao kiai iu ho sing Hsü-tih chu-kua* (隔兩條街, 有個姓許的住家).

We belong to different religions; *o-men keh-choh kiao* (我們隔着教).

10. The word used with *teh* (得) in forming the Potential Mood varies according to the action in question; *tao* (到) and *lai* (來) are perhaps the commonest. Other words are used, such as *tong* (動), *choh* (着), *ch'eng* (成), *liao* (了), *k'i* (起), and *ch'uh-lai* (出來). In some cases the meaning of the auxiliary is a guide as to its application to any given action. For instance, *tong* (動), 'to move', is used where weight is in question; *k'i-lai* (起來), when a thing is to be raised; etc. Observation and practice are however the best teachers on this subject.

One other word remains to be noticed, the word *k'ai* (開). This is used with verbs, which indicate 'division,' or 'opening,' or 'commencing'; but it also goes with many verbs that have no such meaning. A list of verbs which have already occurred and which take *k'ai* is given at the close of the present Lesson.

There is no opening this door; *ch'æ-ko men k'ai puh k'ai* (這個門開不開).

Open this box; *pa ch'æ-ko siang-tsi ta-k'ai* (把這個箱子打開).

The things are too numerous, there is no room to place them; *tong-si t'ai to, pai puh-k'ai* (東西太多擺不開).

11. The word *ch'a* (差), 'to differ', as used in connection with other words, conveys the idea of 'divergence from.' The extent of such divergence is indicated by qualifying words such as 'nearly,'

'almost,' 'to a great degree,' etc. The following combinations should be committed to memory:—

A little different; Not quite the thing; *ch'a ih-tien* (差一點).

Nearly right; Almost the thing; *ch'a puh-to* (差不多).

Quite beside the mark; Widely different; *ch'a tsh-to* (差得多), or *ch'a teh-üen* (差得遠).

Just a little out; Not much beside the mark; *ch'a, ie ch'a puh-to* (差也差不多).

12. The English word 'do' is commonly used as a substitute for some other verb; as, He speaks as well as you do; *i.e.*, as well as you speak. The word *long* (弄) in Chinese corresponds somewhat to this, but it varies its meaning according to the noun with which it is associated; *e.g.*,

He has made a mess of this matter; *chæ-kien si t'a long-teh puh-hao* (這件事他弄得不好).

He can cook; *t'a huei long-fan* (他會弄飯).

He can do everything; nothing comes amiss to him; *t'a muh iu puh huei long tih* (他沒有不會弄的).

Observe the two negatives in the last sentence *muh iu puh*. In Chinese, as in English, two negatives make an affirmative.

13. One peculiar Chinese construction, to which little more than allusion can here be made, is the stringing together of four characters to form a phrase. Such phrases are very common, and the student is advised to learn them from the people, and to use them freely. There are five kinds which we will notice in order:—

1. Repetition of *ih* (一).

Of the same mind; *ih-sin ih-i* (一心一意).

Coming and going; *ih-lai ih-k'ü* (一來一去).

2. The second character repeated with *tih* (的), at the end: such phrases are descriptive.

With earnest desire; *ien-pa-pa-tih* (眼巴巴的).

Perfectly white; *pek-seng-seng-tih* (白生生的).

3. The first and third, or second and fourth the same, or in correspondence.

Foolish; stupid; *hu-li-hu-t'u* (糊裏糊塗).

Well intentioned; *hao-sin hao-i* (好心好意).

4. The first and third opposites, or in correspondence.

Hypocritical; *k'eo-shü sin-fei* (口是心非).

Early and late; *k'i tsao shui uan* (起早睡晚).

5. Numerical.

Neither one thing nor the other; *puh san puh sì* (不三不四).

Differing in size; *ts'ih ta pah siao* (七大八小).

All in confusion; *ts'ih sheo pah kioh* (七手八脚).

NOTE. (a) *K'í-feng* (起風), *hsiang-fuh* (享福), and *sah-huang* (撒謊), are compound; *k'í*, to rise; *feng*, wind; *hsiang*, to enjoy; *fuh*, happiness; *sah*, to scatter; *huang*, falsehood.

(b) The following verbs take *tiao* (掉):—*k'ü* (去), *k'í* (起), *long* (弄), *tiu* (丟), *ta* (打), *mai* (賣), *sì* (洗).

(c) *K'ien* (見) is used after *p'eng* (碰), and *huei* (會).

(d) *K'ai* (開) follows *t'ui* (推), *liang* (量), *long* (弄), *hsing* (行), *ch'uan* (傳), *i* (離), *shoh* (說).

MISCELLANEOUS EXAMPLES.

The Lord Jesus is in the presence of God; *Chu Ie-su tsai Shang-ti-tih mien-ts'ien*.
Not in the middle; *puh tsai-tung-chong*.

The weather is about to change; *t'ien iao pien*.

Act after you have talked the matter over; *sien shang-sì, moh-heo ts'ai pan*.

I understood as soon as he explained it; *t'a ih kiai-shoh o tsiu tong*.

I cannot translate this sentence; *chae-kü-hua o fan puh-ch'uh-lai*.

God's kingdom must increase; *Shang-ti-tih kueh iao hsing-uang*.

We must love each other; *o-men iao pi-ts'í siang-ai*.

This is very useful; *chae shí ta iu iang-ch'ü*.

Ho is a well-behaved person; *t'a kuai-kuai-kü-kü-tih*.

Perhaps he is unwilling? *k'ong-p'a t'a puh-k'ien pa?*

Jesus healed the deaf, the lame and the dumb; *Ie-su pa long-ts'í, po-ts'í, ia-pa, tu i teh-hao*.

Those who trust Jesus may escape the punishment of hell; *k'ao Ie-su tih ren, k'o-i mien ti-ih-tih hsing-fah*.

We must act according to his orders; *o men iao chao t'a-tih fen-fu pan*.

Translate:—*Ning-k'o sì, puh fan-fah*. *T'a hen sì t'a-tih ko-ko, shen-chí-ü pa t'a ta sì liao*. *T'a na-ko ren ch'ih puh-pao*. *T'a shí-ch'ang fuh-leng, iu fah-reh*. *T'a chuan-men reh-sin fuh-sì Chu*. *Chae-ko tsi puh neng k'ü tiao tih*. *T'a ih-uei-tih chao-choh kuei-k'ü hsing*. *Shang-ti-tih kueh puh-teh shuai-pai*. *Puh-teh-puh chao t'a-tih i-si pan*. *Na-mo-to-tih ts'ien, o ch'uh puh-k'í*. *Ta-tih ping iu jah liao*. *O iao k'ü kien Piek sien-seng; tui t'a shoh liang-kü hua*. *Pien-tsi kien puh-teh shui*. *Ih-shoh 't'ien-t'ang, liang-ko tsi, t'a tsin kuai-hoh*. *Chae-t'iao pan-teng pah-ko ren tso-puh-hsia*. *T'a shih-tsai shæ-puh-teh tseo, hao-siang li-puh-k'ai*. *O-men keh-choh kueh*. *Ni puh-iao long-ts'o liao*. *Chae-ko sì o tan puh-k'í*.

Translate.—Rather believe him than doubt him. It is better to dread punishment than to suffer it. He himself said it. Jesus was able to bear our sins. Chinese characters are easily recognized; as to their meaning that is not easy to understand. He has lost all his things. God manifested His compassion and gave men a Saviour. Dumb people cannot speak. We cannot but listen to the Lord's commands. He looked down on the colporteur. Snow must not be exposed to the sun. They have already divided. We are separated by a wall. He made mischief. In the future there is a recompense. That which God promised may be depended upon. Do not be sad. Jesus has already risen from the dead, and now sits at the right hand of God.

A LIST OF NUMERARY ADJUNCTS.

1 個 <i>ko</i>	An individual.	13 座 <i>tso</i>	A seat.
2 塊 <i>k'uai</i>	A piece of.	14 條 <i>t'iao</i>	A length.
3 本 <i>pen</i>	A root.	15 封 <i>feng</i>	An envelope.
4 件 <i>kien</i>	To divide.	16 句 <i>kü</i>	A sentence.
5 張 <i>chang</i>	To extend.	17 頂 <i>ting</i>	The top.
6 枝 <i>chī</i>	A branch.	18 角 <i>kioh</i>	A corner.
7 位 <i>nei</i>	A throne.	19 吊 <i>tiao</i>	To hang.
8 把 <i>pa</i>	To grasp.	20 間 <i>kien</i>	A space between.
9 隻 <i>chī</i>	One of a pair.	21 根 <i>ken</i>	A root.
10 盞 <i>chan</i>	A lamp-bowl.	22 副 <i>fu</i>	A second.
11 匹 <i>p'ih</i>	A mate.	23 口 <i>k'eo</i>	An opening.
12 篇 <i>p'ien</i>	A tablet of bamboo.	24 扇 <i>shan</i>	A fan.

25 尊 Honourable.
tsuen

26 乘 A carriage.
ch'eng

27 道 A road.
tao

28 雙 A pair.
shuang

29 正 A roll.
p'ih

30 層 A layer.
ts'eng

31 餐 A meal.
ts'an

32 科 A class.
k'o

33 首 The head.
sh'eo

34 朶 A cluster.
to

35 顆 A kernel.
k'o

36 頭 The head.
t'eo

37 面 A surface.
mien

38 尾 A tail.
uei

39 掛 Anxious.
kua

40 管 A tube.
kuan

41 輻 A pair of wheels.
liang

42 椿 A stake.
chuang

43 筆 A pen.
p'ih

44 文 Literature.
uen

45 床 A bed.
ch'uang

46 所 A place.
sò

我們耶穌教有兩本書，一本叫舊約，一本叫新約。舊約書上說的是上帝開頭兒造天地、人、太陽、月亮、雲和天下的東西，就是山、江、河、湖、海、木頭、草、花、金子、銀子、珍珠、馬、牛、羊、狗、驢子、魚、雀鳥。要是說到別的東西，在世界上沒有一樣不是他造的。他又分開了年歲，叫我們一年有四季，就是春夏秋冬。又叫太陽早上起山，晚上下山，叫月亮夜裏出來，都好叫我們分開白日黑夜。再說他又叫地裏的東西，被太陽晒熟了，叫人吃的，有穿的，真好像是把天下的人，當自己的兒子女兒一樣。他也時時刻刻的把好處給我們，養我們，一味的要我們享他的福。又因為他要我們往好路走，他已經寫了十條誡，好叫我們把善惡分得清清楚楚的。這樣說來，連靈魂帶身子，他都要得福氣。可惜可惜，人沒有守他的法，所以該當吃他的苦，受永遠的刑罰。不過他又發大慈悲，甚至於應許以後打發一位救主來，贖他們的罪，把他們所擔不起的重罪擔去了。書上還

說多少事，要是把件件說開，就是用年把的工夫，實在說不完。這本書的意思，真是深如海，高如天，厚如地，人靠自己的本事想，就是萬分也想不出一分來。要懂得到裏頭的意思，除非要聖靈幫助我們，纔能懂得到。新約書怎麼樣說呢。論到新約書，自然是舊約書寫完了以後纔寫的，相隔有幾百年的工夫，差不多有四百多年的樣子，那個時候在西邊有一大些人，眼巴巴的指望上帝要照他往年所應許的話，打發那位救主來，心裏生疑惑的，說他不得來的，也就不少。有的說舊約書上的話，着實可靠，有一句可以算一句，句句都是靠得住的，十分不錯，上帝的話，總要辦得成，那是一定的，不用講的。有的動不動，就說那些話，盡是不相干，不見得有那樣的一位救主，要從天上到世界上來，上帝那裏肯這樣可憐人呢。雖然他們是這樣瞎說，糊裏糊塗的講那些空話，舊約書上的話，倒也不錯。末後救主來不來呢。那不用問，將將的到了

時候，他就照以前的話來了。他多僭兒來呢。他在往年間，早一千八百九十幾年前就來了。他怎麼樣來法呢。他本來在天上，大有榮耀，末後在西方成了人的身體，住在世界上，與我們人在一塊兒，因為他一味的愛人。他生長在那裏呢。在西邊離我們這邊很遠，有二萬多里路。那很不近。他下來的那個地方，叫有太國，靠一道大海，名叫地中海，因為在天下萬國的當中。上邊的有字寫錯了，不是那個有字，是這個猶字，要記得清楚。猶太國分了三省，也有各府州縣，好比我們中國一樣，北邊的省分叫加里里，當中的叫撒馬里亞，南邊的叫猶大。以上的里字，亞字，都借着用，不是正字。有一夜有一些看羊的在京城外，正在西南邊，在鄉下看羊，趕到二更天差一點，陡然天就開了，發出大亮，叫他們怕得很，再過一下子就聽見很好聽的聲音，似乎多少人在一塊兒大聲唱一篇讚美詩，細細的留心聽，就聽得出一首詩來。

大概說的是在天上，有榮耀給上帝，在地上，有福氣，人人都可以快活起來。至於那句話，有甚麼意思，他們就想不出來了。再過一刻的工夫，又聽見一個聲音吩咐他們進城去，慢慢的找，就要找得到一個小孩子，在馬房裏睡着，那就是那位救主了。他們就彼此商議，商議定了，要等到天亮就進城去，一面問，一面找。第二天早上去找，就找得着救主，和他父母在馬房裏，因為店裏住滿了人，也有一等很聰明，有錢的念書人，從東邊來見他，把一些黃金裝一個小盒子送來，一見他就把盒子打開，拿出金子來給他。他姓甚麼？他父母給他起名字叫耶穌，不像我們中國人有姓有名，他名字好比我們這邊的雙姓一樣。耶穌兩個字有甚麼意思？耶穌兩個字是外國話，繙出本地話來，就是救人的意思。他在世界上有幾年呢？將將的三十三年，頭三十年在家裏學做木匠，打板櫈、椅子、棹子、盆、盒子、門窗、戶、箱子，這些東西。末後呢？末後

他在約擔河裏受洗禮。該寫的是這個但字，在上的擔字，不過借着用。受過了洗禮，他走遍他的本國，從東到西，從南到北。那個國有多大呢？不很大，大概有四百二十里長，有一百二十里寬，沒有我們這邊一省那麼大，有兩三府這麼大。他走了幾遍呢？他各府州縣都走，不問是在禮拜堂裏，城裏城外，甚麼地方都去。又勸人着實悔改拜上帝，他又行了奇事。行了甚麼奇事？不管甚麼奇事都行，就是叫水變成酒，叫瞎子能看見，啞吧能說話，聾子能聽見，病了多年的，叫他們把病脫了，就是已經死過了，埋在墳墓的人，他也能叫他們復活過來，他把難做的事，當容易得很，真正他沒有一件做不到的事，我可以把一兩件講給你們聽。當年春天有一大些人因為看見他行的奇事，跟他出城到鄉下，聽聽道理去，要是把他們數起來，就多得很，三四個禮拜堂坐不下，大概有五千多男人，女孩子在外，挨到晚上，快要吃晚飯的時候，

就是三四點鐘，耶穌講完了道理，他的門徒來請他打發這些人回去，進城的要進城，回家的要回家，要做買賣的去做他的買賣，不過耶穌曉得他們當中不會走的也有，有幾歲的小孩子，不到十幾歲的孩子，年紀大的老人家都有，因為天熱發軟的也有，所以他不肯，就叫他的門徒給他們吃一餐飯。怎麼能給這些人都吃得飽飽的呢？就是花幾百銀子也不穀。再說那麼多的飯在那裏弄呢？除非上帝纔能想法子。耶穌就發大慈大悲，叫他們受好處很少，給他們都吃得飽飽的。哎呀，那麼多的人，吃飽了肚子，要餅子不少，這怎麼辦呢？一來耶穌叫他們一行一行的坐下來，以後就做禱告，謝謝上帝養人的恩惠，再把五個小餅子，有本街上賣的燒餅子大，和兩尾小魚，變多起來，怎麼變法呢？這不是人的本事所能做的，不過耶穌越分開，餅子就越多，也叫門徒分開給那些人，在這裏多分幾塊，在那裏少分幾塊，照着各人所

要的。一照他的話分開給他們，就等到人人都吃飽了，這個餅子纔分不完了。還有一層，剩下的餅子魚很多，要裝十隻大箱子，一隻殼兩個人抬，也裝不下來了。這樣看來，耶穌實在一面是神，一面是人，要做這麼大的奇事，非他不可。那事以後，再過年把，有些惡人，把他弄死了。爲甚麼把他弄死呢？他們先想法子，叫他弄錯了，不是說錯了話，他們指望他做錯了事，上他們的當，不過耶穌一味的做好事，說好話，專門的愛人，寧可被人家害死，也不可把假的當做真的，把惡當善了。他們先想出來的法子，既然不行，他們就動手，把他弄死了，害他的命，他們就把他當個犯人，辦他的死罪，說他又犯了國法，又犯了天法，因爲他說是從天上來的。天不亮，四五更天，就脫他的衣服，下手惡打他幾十下，把他打得可憐，甚至流血，末後就拿兩根木頭，釘成一個十字架，有五尺幾寸長，就是比人高一點，一做好了，就把他兩隻手，兩隻腳，用四根很大的釘

子釘起來，又在一塊白板上，寫了幾個黑字，就釘在十字架上邊，他們還把兩個殺過人的很壞的犯人，釘在那裏，一個在他的右邊，一個在他的左邊。這是早上的話，一到了十二點鐘，就起大風，滿天有黑雲，把太陽遮住了，遍地都黑了，人都不能看見。他死了以後，他的門徒和幾個與他相親相愛的人，給他拿下來，用細布把他的身子好好的包起來，埋在墳墓裏，這個時候就是禮拜六晚上了。第二天就是禮拜日，有幾個人早上來到他墳墓那裏看看，一到了面前，只看一個空墳墓，包他的那塊白布擱在旁邊，又看見兩個天上來的人，名叫天使，就是上帝差來的，坐在那裏。他們就怕得了不得，甚至不能說話，天使就說：不要怕，你們可以回去對他門徒說，耶穌已經復活過來了，他不在這裏，不用得再到這裏來找他，他們又喜歡，又害怕，快快回去，巴不得再能看見救主，會他一面。正回去就在路上碰見他，一見就跪倒拜他，末後別的門徒又親

眼看見他，親口跟他說話，時常與他來往，有一個半月的工夫，這就是他復活過來的憑據，也就把他們的憂悶變成了快活。過了四十天，他們跟他出城，朝東走，離那裏相近，不過有六七里路，有一座大山在那裏，一到了山脚，一面談，一面走，耶穌就說我現在要回天上，到上帝那裏去，你們可以往天下去傳教，好叫人人信靠我十字架的功勞，信靠我的，我一定要給他免罪，死後叫他享天上永遠的福氣。正在他還得說話的時候，他慢慢的往空中上去了，有一朵雲給他遮住了，門徒再不得看見他了。他現在呢？現在在天上給他的門徒做禱告，時時刻刻的給他們得好處，叫他們從真道，不往邪路走，一心一意守他的規矩，又叫他們心中指望將來的福氣，就是給他們到了他所在的地方，永遠與他在一塊兒。還有一句話，他以後也要回到世界上來。他要多偕兒來呢？那是不一定的，恐怕來得早，也不曉得，來得遲，我們也不曉得，我

們只要等他，服事他，勸人悔改信從他，好叫上帝饒他們往日的過犯，叫他們在耶穌功勞上有分，似乎把他的功勞，掉換他們的過錯。這就是新舊兩約大概的意思，巴不得你老兄把這個話留在心裏纔好。

Genesis	<i>Ch'uang-shi Ki</i>	創世記
Exodus	<i>Ch'uh Iai-kih Ki</i>	出埃及記
Leviticus	<i>Li-uei Ki</i>	利未記
Numbers	<i>Min-su Ki-lioh</i>	民數紀
Deuteronomy	<i>Shen-ming Ki</i>	申命記
Joshua	<i>Ioh-shu-ia Ki</i>	約書亞記
Judges	<i>Si-si Ki</i>	士師記
Ruth	<i>Lu-teh Ki</i>	路得記
I. Samuel	<i>Sah-mu-ri, ts'ien Shu</i>	撒母耳前書
II. Samuel	<i>Sah-mu-ri, heo Shu</i>	撒母耳後書
I. Kings	<i>Lieh-uang Ki-lioh, shang</i>	列王紀上
II. Kings	<i>Lieh-uang Ki-lioh, hsia</i>	列王紀下
I. Chronicles	<i>Lih-tai Ch'li-lioh, shang</i>	歷代志上
II. Chronicles	<i>Lih-tai Ch'li-lioh, hsia</i>	歷代志下
Ezra	<i>I-si-lah Shu</i>	以斯拉書
Nehemiah	<i>Ni-hsi-mi Ki</i>	尼希米記
Esther	<i>I-si-t'ieh Shu</i>	以斯帖書
Job	<i>Ioh-peh Ki</i>	約伯記
Psalms	<i>Shi-p'ien</i>	詩篇
Proverbs	<i>Chen-ien</i>	箴言
Ecclesiastes	<i>Ch'uan-tao-ch'li-shu</i>	傳道之書
The Song of Solomon	<i>Ia Ko</i>	雅歌
Isaiah	<i>I-sai-ia Shu</i>	以賽亞書
Jeremiah	<i>Ie-li-mi Ki</i>	耶利米記
Lamentations	<i>Ie-li-mi Ai-ko</i>	耶利米哀歌
Ezekiel	<i>I-si-kieh Shu</i>	以西結書
Daniel	<i>Tan-i-li Shu</i>	但以理書
Hosea	<i>Ho-si-a Shu</i>	何西阿書
Joel	<i>Ioh-ri Shu</i>	約珥書
Amos	<i>Ia-mo-si Shu</i>	亞摩斯書
Obadiah	<i>A-pa-ti-ia Shu</i>	阿巴底亞書
Jonah	<i>Ioh-na Shu</i>	約拿書
Micah	<i>Mi-kia Shu</i>	彌迦書
Nahum	<i>Na-hong Shu</i>	那鴻書
Habakkuk	<i>Ha-pa-kuh Shu</i>	哈巴谷書
Zephaniah	<i>Si-fan-ia Shu</i>	西番雅書
Haggai	<i>Ha-kai Shu</i>	哈該書
Zechariah	<i>Sa-kia-li-ia Shu</i>	撒加利亞書
Malachi	<i>Ma-la-ki Shu</i>	馬拉基書

Matthew	<i>Ma-t'ai</i>	馬太
Mark	<i>Ma-k'o</i>	馬可
Luke	<i>Lu-kia</i>	路加
John	<i>Ioh-han</i>	約翰
The Acts	<i>Shü-t'u Hsing-chuan</i>	使徒行傳
Epistle to the Romans	<i>Lo-ma-ren Shu</i>	羅馬人書
I. Corinthians	<i>Ko-lin-to, ts'ien Shu</i>	歌林多前書
II. Corinthians	<i>Ko-lin-to, heo Shu</i>	歌林多後書
Galatians	<i>Kia-la-t'ai-ren Shu</i>	加拉太人書
Ephesians	<i>I-fuh-so-ren Shu</i>	以弗所人書
Philippians	<i>Fei-lih-pi-ren Shu</i>	腓立比人書
Colossians	<i>Ko-lo-si-ren Shu</i>	歌羅西人書
I. Thessalonians	<i>T'ieh-sah-lo-ni-kiats'ien Shu</i>	帖撒羅尼迦前書
II. Thessalonians	<i>T'ieh-sah-lo-ni-kia heo Shu</i>	帖撒羅尼迦後書
I. Timothy	<i>T'i-mo-t'ai ts'ien Shu</i>	提摩太前書
II. Timothy	<i>T'i-mo-t'ai heo Shu</i>	提摩太後書
Titus	<i>T'i-to Shu</i>	提多書
Philemon	<i>Fei-lih-men Shu</i>	腓立門書
Hebrews	<i>Hsi-peh-lai-ren Shu</i>	希伯來人書
James	<i>Ia-koh Shu</i>	雅各書
I. Peter	<i>Pi-teh, ts'ien Shu</i>	彼得前書
II. Peter	<i>Pi-teh, heo Shu</i>	彼得後書
I. John	<i>Ioh-han, ih Shu</i>	約翰一書
II. John	<i>Ioh-han, rü Shu</i>	約翰二書
III. John	<i>Ioh-han, san Shu</i>	約翰三書
Jude	<i>Iu-ta Shu</i>	猶大書
Revelation	<i>Meh-shi-luh</i>	默示錄

張。領。好。戚。帶。位。片。是。好。今。禮
 敝。教。請。來。他。有。子。看。些。天。法
 姓。不。尊。玩。的。一。來。門。人。初。須
 陸。敢。姓。玩。幾。位。來。的。來。一。知
 就。敝。沒。看。個。先。了。送。這。必
 是。姓。有。看。親。生。幾。上。正。有

THE ESSENTIALS OF ETIQUETTE.

NOTE.—This dialogue is intended to furnish material for conversation with a teacher—the best means of acquiring further information.

To-day is the first of the month¹. A good many people will certainly come.

Just so, this is the gate-keeper bringing a visiting card². How many have come?

There is a gentleman who has brought a few of his relatives to look round.

Very well, invite³ (them in).

Your honourable family name⁴?

I have not yet asked yours.

How dare I, my unworthy name is *Chang*.

Mine is *Inh*.

1 The first and fifteenth of the month (*ts'u-ih*, *shih-u* 初一十五) are observed as special days for worship, etc. But what is done on these occasions is largely regulated by reference to the Calendar (*huang-lih* 皇歷) published yearly by the Imperial Board of Astronomy (*k'ing-ti'en kien* 欽天鑑).

2 Cards are not used when making an informal visit. A missionary's card should have his nationality and occupation stamped upon it, a little to the right above his name, e.g., The English Missionary Hua Kueh-hsiang; *ta-ing kiao-si*, *Hua kueh-hsiang* (英教士花國香). It is usual to have the following sentence stamped on the back, "To be used as a visiting card only"; *pai-k'eh hui-ming*, *puh tsoh p'ieh iong* (拜客留名不作別用). This is to prevent any person using it in order to obtain money under false pretences, etc.

3 The word *ts'ing* (請) is used in social intercourse with various meanings. For instance, in giving another the precedence, it=Will you please go first. In most cases it indicates respect for the person to whom it is addressed.

When it is not convenient to receive a visitor, the phrase, 'To stop the chariot' (*tang-kia* 擋駕) is used to indicate this.

4 The words *kuei* (貴) or *tsuen* (尊) are not always used in asking another's name. The Chinese regulate the use of these words according to the status of the person in question; but it is better for foreigners to err on the side of over-politeness than to run the risk of being thought rude. The proverb says: 'No one blames you for being too polite'; *li to ren puh kuei* (禮多人不怪).

學子敢裏府在那德個請不裴
疎高就 有閣那高字坐錯陸
淺才個 甚下裏雅不台特容
得啊。小 麼在敝得敢甫此翁
很。豈館。公 甯地很。賤是來
先敢。老 幹。國甯府字那奉
生才夫 不 那國上達兩看罷。

The *Luh* of *Fei*, *Luh*, *Iong*, *Ong*¹?

The same; we have purposely come to do ourselves the honour of calling on you.

Pray be seated. Which two characters form your eminent name²?

My mean characters are *Tah-teh*.

Exalted and elegant in the extreme. Where is your home?

My poor place is Ning-kueh Fu.

What, Sir, is your occupation at Ning-kueh?

I teach a small school³.

Venerable sage! Eminent ability!

My learning is superficial in the extreme.

1 Chinese surnames are contained in a book called *The Family Names*, *peh-kia-sing* (百家姓). They are arranged in groups of four in a line, and as many of them are of the same sound though differing in form and meaning, it is customary—as here—to quote the line in which the one in question is found. To be able to do this raises a foreigner at once in the estimation of a Chinaman.

2 Chinese have three names called respectively Small or Milk Name, *siao*, *ru*, or *nai ming* (小, 乳, 奶, 名); Book or Student Name, *shu ming*, or *hsioh ming* (書名, 學名); and Official Name, *kuan-ming*, or *k'ao-ming* (官名, 考名). Besides these they generally have a Title, *hao* (號), and sometimes a Nickname, *wai-hao* (外號). The first of these given in childhood, the second on beginning school life, the third at the age of 15 or 16, and the last on coming to manhood. The third is the one stamped on a visiting card.

3 Schools are divided into two classes called Elementary and Classical, *meng kuan* and *king shuh* (蒙館, 經塾). The former give the rudiments of knowledge, the latter prepare students for the Competitive Examinations, *k'ao* (考). Public schools are called *i-hsioh* (義學); a general name for schools is *hsioh-fang* (學房) or *hsioh t'ang* (學堂).

愚賢敢、可嫗。小令是國令敢、眷國貴
 弟昆有有、不犬。郎外。人。政家、可。是國
 兄仲了貴敢、恭。不國。不。夫眷、在英是
 四幾一乘有喜敢、人。敢。人。也。這國。那
 個。位。個龍個可有有賤、可在裏先一
 閣。豈小了。小有兩幾內、是這呢。生國
 下敢、婿。不女。令個位也中裏。豈寶敝

Which, Sir, is your honourable country?

My unworthy country is England.

Is your family here?

My family also is here.

Is your good lady a Chinawoman¹?

My wife also is a foreigner.

How many sons² have you?

Two—young puppies.

(I) congratulate you: have you any daughters?

One girl.

Have you any sons-in-law³?

One.

How many virtuous brothers have you?

Four—all simpletons.

What, Sir, is your place in order⁴ of birth?

1 A wife is spoken of as (The One) in the Home, *kia-li* (家裏), or The Small Home, *kia-siao* (家小). A vulgar term is 'Old Woman,' *lao-p'o* (老婆). In asking after the wife of another, *tsuen fu-ren* (尊夫人) is often used.

2 In saying how many children he has, a Chinaman gives the number of sons only, if he has any daughters they are only referred to in answer to a question about them.

3 *Ch'eng-long* is an affected term for a son-in-law, based on a story of two sisters who got husbands like dragons. The usual name is *nü-süeh* (女婿).

4 The order of sons in a family is expressed by *p'ai-hang* (排行), meaning 'Arranged in a series.' Hence the question is asked to ascertain whether a person is the eldest, or second, etc. The name, followed by the position in regard to the order of birth, is often stamped on the back of a visiting card; e.g., *fu-kueh, hang san* (輔國, 行三). Colloquially the word *lao* (老) is prefixed as follows: Eldest, *lao-ta* (老大), Second *lao-er* (老二), Third, *lao-san* (老三); etc.

行幾。不敢行二，還有一個家兄，
兩個舍弟。幾位令姪公。一個舍
姪，是家兄的孩子，舍弟還有舍
弟媳。令姊妹幾位。不敢有一個
家姐。一個舍妹。令尊令堂大人
呢。不敢家父去世了，家母還在
外國。還請教先生尊庚。不敢癡
長三十四歲。隨先生來的這幾
位是親戚罷。有的是親戚，有的
是朋友。這一位在城裏開一個
小店。財喜好得很。託福糊嘴罷。

I am the second son, and have an elder¹ brother and two younger brothers.

How many nephews have you?

One, the son of my elder brother; my younger brothers also are married.

How many sisters have you?

One elder and one younger sister.

And your respected parents?

My father is dead; my mother is still at home.

May I also ask your honourable age?

I have grown up a dolt² for 34 years. Are these gentlemen who have come with you relatives?

Some are relatives, others friends. This one³ keeps a small shop in the city.

Wealth and joy of the best quality.

You are too complimentary, I just manage to make a living.

Where is your establishment?

My little store is in the San-p'ai Leo.

Business still increasing?

Nothing to speak of.

1 Care should be taken to use polite prefixes correctly. Note that *kia* (家) stands before members of the family older than the speaker; *she* (舍) before those younger than he. In addition to those given in this Dialogue, the following conventional prefixes are common; the student should get examples from his teacher showing how and where they should be used:—*Han* (寒), *lao* (老), *hsien* (賢).

2 Many conventional expressions are not so forcible to Chinese ears as their literal meaning would suggest, in the same way as many expressions used in polite conversation in the West, will not bear too close an analysis.

3 Note use of *wei* (位) in speaking of a person in his presence. To use *ke* (個) in such a case is disrespectful.

寶號開在那裏。小舖子開在三
牌樓。生意還興隆罷。沒有事。那
一位呢。他駕船。寶舟在那裏。豈
敢小船。彎在龍王廟。請問你們
那邊拜年不拜年。也是拜年。賀
節不賀節呢。不賀節。我們這邊
娶親。進學。中舉。升官。出門。回來。
都去拜客。你們拜客。怎麼說法。
或說久違。違教。不相見。好久。
或是自謙。奉承的話。頭。我們結
交朋友。應酬客。一切人情的話。

That gentleman ?

He commands a vessel.

Where is your argosy ?

My little craft is anchored at the Long-uang Miao.

May I ask whether you pay New Year calls¹ in your part of the world ?

We as well as you pay New Year calls.

Do you pay visits at (Chinese) festivals² ?

No.

We in our part of the world pay our respects on all such occasions as marriage, obtaining literary degrees, official promotion, or having returned from a journey.

What do you say when you pay a call ?

Either "I have not seen you for some time"; or "I have neglected you"; or "It is a long time since we met"; or make some complimentary or self-depreciatory remarks. The phrases we employ on meeting friends, entertaining guests, and in social intercourse generally, are too numerous for me to detail³.

1 The usual thing at New Year is to send a card on the morning of New Year's Day, and pay a call two or three days afterwards. Women do not visit for the first four or five days after New Year.

2 Visits on the Holidays in the fifth and eighth months, are largely confined to officials.

3 It is a good thing to acquire a stock of such expressions, and to use them freely ; to do so adds much to the pleasantness of intercourse with the Chinese.

多得不可說。我這位朋友說，你們見人不打恭，不作揖，只拉手，可是這樣呢？不錯，禮行不同。又說你們行客拜坐客，不教他坐左邊，以右手為主，也不很講究位分。我們中國以左手為主。有客來，總請他上坐，倒碗茶給他喝，或拏煙袋來給他吃煙，我們去拜客，先用圖書印幾張片子，裝在護書裏，穿禮衣，這麼去。你們請朋友來吃飯怎麼樣呢？說

This friend of mine says that when you meet with people, you do not raise your hands, nor bow (Chinese fashion)¹, but simply grasp hands; is it so?

Quite right. Our etiquette is different.

He further says that when a visitor calls on a resident, he is not asked to sit on the left hand, the right hand is regarded as the place of honour, and not very much attention is paid to station in life.² We in China consider the left hand to be the place of honour. If a visitor comes we must invite him to sit at the upper end of the room, pour out some tea for him to drink, or else bring out the tobacco pipe for him to smoke³. When we go to pay calls we first print a few visiting cards with a stamp, place them in the card case, and put on full dress—this is how we go.

How do you act when you invite friends to come and take a meal?

1 To raise the hands, *ta-kong*, or *kong-sheo* (打恭, 拱手) is not so respectful as to *tsch-ih* (作揖). The degree of respect shewn is indicated in the one case by the height to which the hands are raised, and in the other by the time taken and the depth to which the body is bent.

2 This is a point much insisted on in Chinese society. Foreigners often lose ground with the Chinese by setting such rules at defiance; but it is better to fall in with native usages in this respect. A general "leveling up" is not a thing to be greatly desired.

3 The Chinese in social intercourse regard the pipe as a necessary accompaniment of tea. Hence the proverb, "Tobacco and tea prevent a breach;" *tsen ch'ien tsu, fen-kia* (烟茶不分家). But they will not misunderstand a missionary neither offering nor accepting a pipe, as abstinence from both tobacco and wine is looked on as an evidence of a good life.

到請人吃飯，要看他年紀大小，來的遠近，纔請他坐一席，也有坐二席、三席、四席、五席、六席，不等。何以爲一席呢？進大門，靠右手，上頭是一席，靠左手，上頭爲二席，坐一席的左手是三席，坐二席的右手爲四席。五六呢？棹子上橫頭，靠坐一席的右手爲五席，靠二席的左手爲六席。棹子下橫頭，是主人自己坐的地方，也可以說七席、八席。這是以大門向爲主，棹子縫也直對大門的。怎樣照棹子縫呢？比方在書房請客，牆上不是掛

As to that, you must consider a man's comparative age, and whether he has come from a distance or not, before you invite him to take the first place. There is also second place, third place, fourth place, fifth place—all different.

Which is the first place?

On entering the front door of the room, the upper seat on the right hand side is the first place; the upper seat on the left hand side the second place; whoever sits at the left hand of the first place is (in) the third place; whoever sits on the right hand of the second place is (in) the fourth place.

And five and six?

Whoever sits at the upper end of the table at the right hand of the first place is (in) the fifth place; whoever sits on the left hand of the second place is (in) the sixth place. The lower end of the table is where the host himself sits and may be said to be the seventh and eighth places. This (arrangement) is determined by the position of the table in reference to the front door of the room, the boards (lit. seam) of the table top pointing straight to it.

How is it regulated by the boards of the table top?

Suppose, by way of illustration, you invite guests (to dine) in your study, and there are (the usual) scrolls—having characters or

的有字畫嗎。棹子縫總要直對字畫，主人面對字畫坐着，就不錯。你們這邊送禮，怎麼樣。看交情的輕重，比方情重，他送十樣來，或收七八樣，或全收也可以。情淺的，收四五樣就穀了。送來的人還要給他的腳錢，名叫回托兒錢。你們給他多少呢。一吊錢的禮物，給他一百個錢，還要把他

pictures¹—hanging on the wall (at the upper end); to be quite correct, the host should sit facing the scrolls, and the boards should be in a line with them².

How do you do here about making presents?

See whether the acquaintanceship is of long standing or not. Suppose it is of long standing and your friend sends ten articles, you may accept either seven, or eight, or the whole; if the friendship is newly-formed, it is enough to accept four or five.³ In addition you must give the bearer something for his trouble; (this) is called "Return-the-tray" money.

How much do you give him?

If the present be worth a thousand cash, you give him a hun-

¹ The rule is to hang four scrolls on each side of the room. Those on the left hand looking outward are covered with poetry or extracts from some well-known author, those on the right hand with flowers. The written ones are in the place of honour. A set of the painted ones is called *ih-t'ang si-shi-tih hua-huei* (一堂四時的花卉).

² Tables are placed with the seams of the top pointing north and south. The positions taken by visitors are regulated by this.

³ Presents are given at birth, marriage and death, on attaining a literary degree at the New Year, and on the Holidays in the fifth and eighth months. A card is always sent with them. The degree of intimacy and respect is indicated by the amount of the present accepted; the more accepted the greater the respect shewn. As local usages vary, it will be well for the student to ascertain what custom obtains in his district.

一張名片，放在托子裏，意思謝他的主人。若主人親自送來，自然不給錢，只說，不敢當，不當，後說，愧領，愧領。請問你們外國人，去見我們中國的官，怎麼樣呢？我們不用磕頭，打千。比方衙門裏跟官的來，問個甚麼事，說某老爺叫我過來請安，要請問一樁事，我就說多承貴東的愛，事情就是這樣，就給他回片，消他的差。他就說我可以回去。

dred¹; you also hand him a card to place in the tray; the meaning of which is to thank his master. If the master comes in person you give nothing, of course, but say, "I really ought not (to receive this)"; and afterwards say, "I am truly ashamed to receive (it)."

May I ask how you foreigners act when you go to see our Chinese officials?

We do not need either to knock our heads on the ground, or to go down on one knee². Suppose one of the underlings from the magistrate's office comes to ask about anything³. (He) says, "Such and such an official has told me to come and ask with his compliments about a (certain) affair." I at once say, "I am greatly honoured by his excellency's regard, the matter is as follows," and thereupon give him a card to take back with him, and (so) finish up his business. He then says, "I will return and inform my master"—this is all.

1 It is the custom to give gratuities to servants. In many cases the amount of wages given is regulated by the number of opportunities the servant has of making money in the way here indicated. The wise use of a few cash on these and similar occasions, is often of great value. About 10 per cent. is the usual rate to give.

2 It is of great importance to show due respect to those in authority. Not being subjects of the Emperor, foreigners are not obliged to show respect in the manner here mentioned; but anything of a disrespectful bearing should be avoided. It is desirable to have as little intercourse with officials as possible.

3 Such a person should have a card to accredit his message, and should be furnished with a card to take back as evidence that he has fulfilled his commission.

來請安，但有點事要甚麼事來。我就說特床上，他就問你駕有請上坐，或要我坐。作揖，不等。然後他說，個長揖，或彼此對面在他的左手對上，作房裏見面的時候，站呢。我們拿個帖把門。是親自去見怎麼樣。告訴敝東就是了。要

If you go in person, how then ?

We take a card and give it to the attendants at the door¹. When the interview commences we stand at the official's left hand and make a profound bow looking toward the upper end of the room, or else facing him we both bow together—there is no fixed rule². This ceremony over, he says, "Please sit at the upper end of the room,"³ or else wishes us to sit on the dais. He then asks, "On what business have you come, Sir?" I thereupon say, "I have specially come to pay my respects⁴, but there is a little matter I will trouble you about." Starting with this sentence we begin our conversation; when

1 Visits to the magistrate's office should be made either in a chair or in a cart. The card should be carried in a native card case, *hu-shu* (護書), and handed in by a servant. A courteous conciliatory manner in dealing with either the *men-fang* (門房), or the Secretary, *sz-ie* (師爺) may materially expedite the business in hand.

2 Care is needed in turning the body to keep the face toward the one turned from: to turn the back is considered a great insult. Official etiquette, *i-chu*, (儀註), needs special study, and as most foreigners are, in the nature of the case, ignorant of it, they should be careful not to expose themselves to insult by displaying their ignorance.

3 The room where a magistrate sees his guest is arranged in the same manner as the guest hall, *k'eh-t'ang* (客堂), in an ordinary house; the same relative order in the matter of seats should therefore be observed.

4 The subject in hand should be introduced with a few polite opening phrases. The bluntness and abruptness of Western intercourse is often mistaken for rudeness by the Chinese. They say that we speak "all in a heap;" *shoh hua ih ta tui* (說話一大堆).

費心、就由這句話談起、說
 完了話、他就舉杯說、請茶、
 放下杯子、站起來還作揖、
 說費心、暫違。他就送出來。
 我說打攙、打攙、少陪。他說、
 得罪、得罪、簡慢得很、莫怪、
 空坐。我說、豈敢、言重得很。
 他說、沒有事、可以來坐坐。
 我說、再來請安、就教。他說、
 不遠送、恕送、恕送、慢慢走。
 我說、請留步、不要客氣、諸
 事領教、後會有期。

we have finished, he lifts up the tea cup saying¹, "Kindly take some tea." The cups replaced, I rise and make a further bow saying, "I have troubled you, I will bid you farewell for a time." He then accompanies me out. I say, "I have greatly annoyed you and been very little company." He says, "I must apologise indeed, I have been rudeness itself. Do not blame me, you have spent an unprofitable time." I say, "Your speech has been most weighty." He says, "When you are at leisure², you may as well come and spend a little time." I answer, "I will come again and pay my respects and receive instruction." He says, "I will not accompany you far, pardon my not accompanying you, don't hurry away." I reply, "Pray don't come out, don't treat me with ceremony. I have been instructed in all things by you, we shall meet again."

¹ The lifting of the cup by the official is to intimate that the visit is at an end. At times it has the same significance in ordinary intercourse; but this depends on circumstances. A good deal is *hinted* at in the actions of the Chinese, and foreigners will do well to ascertain what such hints mean.

² Nearly all such invitations are mere conventionalities, and mean nothing.

BANKING, POSTAL AND TELEGRAPHIC.

Large style of writing adopted to avoid fraud, <i>ta sie</i> 大寫.	Ordinary style where no need exists for special caution, <i>hua ma</i> 畫碼
One, <i>ih</i> 壹	1, <i>ih</i> 一
Two, <i>ri</i> 貳	2, <i>ri</i> 二
Three, <i>san</i> 叁	3, <i>san</i> 三
Four, <i>si</i> 肆	4, <i>si</i> 四
Five, <i>u</i> 伍	5, <i>u</i> 五
Six, <i>luh</i> 陸	6, <i>luh</i> 六
Seven, <i>ts'ih</i> 柒	7, <i>ts'ih</i> 七
Eight, <i>pah</i> 捌	8, <i>pah</i> 八
Nine, <i>kiu</i> 玖	9, <i>kiu</i> 九
Ten, <i>shih</i> 拾	10, <i>shih</i> 十
Answer, <i>huei-sin</i>	11, <i>shih-san</i> 十一
Balance for weighing silver, <i>teng-tsi</i>	12, <i>ri-shih-ri</i> 十二
Balance for weighing silver, case for, <i>teng-hoh-tsi</i>	13, <i>ri-sh h-si</i> 十三
Bank, <i>p'iao-hao, p'iao-chuang</i>	14, <i>ih-peh ling ri</i> 十四
Bank, <i>in-hao</i>	15, <i>ih-peh ih-shih-u</i> 十五
Bankrupt, <i>shae-liao-pen</i>	16, <i>ih-ts'ien san-peh-luh</i> 十六
Capital in trade, <i>pen-ts'ien</i>	17, <i>si-ts'ien luk-peh si-shih-ri</i> 十七
Cash at 95 to the 100, <i>ku-u ts'ien</i>	18, <i>shih-la-ko ts'ien</i> 十八
Cash, between ten and twenty, <i>shih-la-ko ts'ien</i>	19, <i>tsai chae-li iong shen-mo ts'ien</i> 十九
Cash—what cash do you use here? <i>ts'ien</i>	20, <i>ch'uan-ts'ien</i> 二十
Cash, to string, <i>ch'uan-ts'ien</i>	21, <i>ts'ien-p'iao</i> 二十一
Cash notes, <i>ts'ien-p'iao</i>	22, <i>ts'ien-ch'uan-tsi</i> 二十二
Cash-strings, <i>ts'ien-ch'uan-tsi</i>	23, <i>Chong-kueh tien-pao kuh</i> 二十三
Chinese Telegraph Administration, <i>Chong-kueh tien-pao kuh</i>	24, <i>huei-shui</i> 二十四
Commission, <i>huei-shui</i>	25, <i>k'eo-shui</i> 二十五
Discount, <i>k'eo-shui</i>	26, <i>ing-iang, pen-iang</i> 二十六
Dollars, Mexican, Spanish, <i>ing-iang, pen-iang</i>	27, <i>huei-p'iao</i> 二十七
Draft, <i>huei-p'iao</i>	

Electricity,	<i>tien-k'i</i>	電氣
Envelope,	<i>sin-feng, sin-k'oh-tsi</i>	信封, 信壳子
Failed, money shop has,	<i>ts'ien-p'u-tsi tao-liao</i>	錢舖子倒了
Figures,	<i>ma-tsi</i>	碼子
Letter,	<i>ih-feng sin</i>	一封 信
Letter, carry a,	<i>shao sin, tai sin</i>	捎信, 帶信
Letter, foreign,	<i>uai-kueh sin</i>	外國 信
Letter, receive a,	<i>tsieh sin</i>	接 信
Letter, send a,	<i>ki sin, fah sin</i>	寄 信, 發 信
Letter, take a,	<i>song sin</i>	送 信
Letter, write a,	<i>sie sin</i>	寫 信
Letter carrier,	<i>p'ao-sin-tih</i>	跑 信 的
Message, carry a verbal,	<i>tai k'eo-sin</i>	帶 口 信
Money changer's shop,	<i>ts'ien-p'u-tsi</i>	錢舖子
Negotiate, pass through a person's hands,	<i>king-skeo</i>	經手
Payable at three to five days' sight,	<i>kien-p'iao ch'i san u t'ien</i>	見票 遲 三 五 天
Payable to bearer,	<i>ren p'iao puh ren ren</i>	認票 不 認 人
Post-office,	<i>sin-kūh</i>	信局
Post-office, sending letters by steamer,	<i>ho-luen sin-kūh</i>	火輪 信局
Post starts on the 2nd, 6th and 8th,	<i>mei feng ri luh pah, k'ai-pan</i>	每逢 二 六 八 開班
Postage to be paid according to custom,	<i>tsiu-tsi chao li</i>	酒資 照 例
Prepaid, all charges,	<i>tsiu-tsi fu-kih</i>	酒資 付 訖
Profit,	<i>li-sih</i>	利 息
Receipt,	<i>sheo-t'iao</i>	收 條
Receipt book (native)	<i>sheo-cheh</i>	手 摺
Received,	<i>sheo-tao-liao</i>	收 到 了
Remit money,	<i>huei in-tsi</i>	匯 銀 子
Scales,	<i>t'ien-p'ing</i>	天 平
Scale, difference of,	<i>siao-p'ing</i>	小 平
Scale—what scale do you use here?	<i>chæ-li iong shen-mo p'ing</i>	這 裏 用 甚 麼 平
Scale, (we) use the <i>ts'ao</i> ,	<i>iong ts'ao-p'ing</i>	用 槽 平
Silver at 2 per cent. alloy,	<i>kiu-pah in</i>	九 八 銀
Silver, depreciation of,	<i>mao-seh</i>	毛 色
Silver, full in,	<i>in-tsi tieh-kia</i>	銀 子 跌 價
Silver, full quality, "touch,"	<i>ch'eng-seh</i>	成 色
Silver, pure,	<i>uen-in</i>	紋 銀
Silver, rise in price of,	<i>in-tsi chang-kia</i>	銀 子 長 價

Telegram,	<i>tien-pao</i>	電報
Telegram, expense of sending,	<i>pao fei</i>	報費
Telegram, receive a,	<i>tsieh pao</i>	接報
Telegram to Shanghai,	<i>ki tien-pao tao</i>	寄電報到
to send a,	<i>Shang-hai</i>	上海
Telegram, transmit a,	<i>chuan pao</i>	轉報
Telegraph wire,	<i>tien-sien</i>	電線
Telegraph wire, submarine,	<i>shui-sien</i>	水線
Valuation office, public,	<i>kong-ku küh</i>	公估局

BUDDHISM.

Ancestral tablet, before the,	<i>ling-ts'ien</i>	靈前
Barge of mercy,	<i>ts'i-hang</i>	慈航
Buddha, highest title of,	<i>ru-lai fu</i>	如來佛
Buddha, Shakyamuni,	<i>shih-kia-meo-ni fu</i>	釋迦牟尼佛
Buddha Amida, I put my trust in,	<i>na³ mo² o-mi-t'o-fu</i>	南無阿彌陀佛
Buddhism,	<i>fu-kiao</i>	佛教
Buddhists,	<i>fu-men</i>	法門
Cautions of Buddha, five,	<i>u-kiai</i>	五戒
Crackers,	<i>pien-pao, pao-chuh</i>	鞭爆爆竹
Demons,	<i>kuei-shen</i>	鬼神
Demons, orphan spirits and neglected,	<i>ku-huen, ic-kuei</i>	孤魂野鬼
Festival of all souls, to celebrate the,	<i>ta-tsiao</i>	打醮
Fore-ordination,	<i>iu-üen</i>	有緣
Four births—womb, moisture, egg, metamorphosis,	<i>t'ai, luan, shih, hua</i>	胎卵濕化
God of medicine,	<i>ioh-uang ta ti</i>	藥王大帝
God of the eastern hell,	<i>tong-iuh ta ti</i>	東嶽大帝
Goddess of Mercy,	<i>kuan-in</i>	觀音菩薩
Grave, the	<i>huang-ts'üen</i>	黃泉
Happiness, extreme,	<i>kih-loh</i>	極樂
Hell,	<i>ti-iuh</i>	地獄
Hell of the oil cauldron,	<i>iu-ko</i>	油鍋
Hell of the "pointed-knife hill,"	<i>tsien-tao shan</i>	尖刀山
Incantations, draw,	<i>hua-fu</i>	畫符
Incantations, recite,	<i>nien-cheo</i>	念咒
Idol,	<i>p'u-sa</i>	菩薩
Incense, burn,	<i>shao-hsiang</i>	燒香
Kiu-hua, idol of,	<i>kiu-hua p'u-sa</i>	九華菩薩
Mass for a soul, to say,	<i>fang-ien-k'eo</i>	放餞口
Meditation, sit cross-legged in,	<i>ta-p'an tso</i>	打盤坐

Merit,	<i>kong-teh</i>	功德
Nun,	<i>ni-ku, ku-tsü</i>	尼姑 姑子
Nunnery,	<i>an-t'ang</i>	庵堂
Ordination, summon to an,	<i>ch'uan-kiai</i>	傳戒
Paradise,	<i>si-t'ien</i>	西天
Prayer will certainly be answered,	<i>iu k'iu pih ing</i>	有求必應
Prayers, to recite,	<i>nien-king</i>	念經
Prayers to Buddha, to chant,	<i>nien-fuh</i>	念佛
Priest,	<i>ho-shang</i>	和尚
Priest, to become a,	<i>ch'uh-kia</i>	出家
Propagate Buddhism,	<i>chuan-fah-luen</i>	轉法輪
P'u-tu, island of,	<i>nan-hai-p'u-tu</i>	南海普渡
Reform,	<i>siu-hsing</i>	修行
Release living animals—a work of merit,	<i>fang-seng</i>	放生
Religious exercises, perform,	<i>tso-kong-fu</i>	做工夫
Rosary,	<i>su-chu</i>	素珠
Shansi, sacred resort in,	<i>u-t'ai-shan</i>	五台山
Szechuan, sacred resort in,	<i>o-mei-shan</i>	峨眉山
Save from trouble and sorrow—a title of the Goddess of Mercy,	<i>kiu-ku-kiu-nan</i>	救苦救難
Suffering, release souls from,	<i>ch'ao-tu</i>	超渡
Suffering, sea of,	<i>k'u-hai</i>	苦海
Tallies, divine by means of,	<i>k'iu-ts'ien</i>	求籤
Temple,	<i>miao-ü</i>	廟宇
Temple, dragon,	<i>long-uang-miao</i>	龍王廟
Temple of a Buddha who saves,	<i>ti-tsang-an</i>	地藏庵
Temple of city god,	<i>ch'eng-huang-miao</i>	城隍廟
Temple of god of earth,	<i>t'u-ti-ts'i</i>	土地祠
Temple of god of fire,	<i>ho-shen-miao</i>	火神廟
Temple of god of wealth,	<i>ts'ai-shen-miao</i>	財神廟
Temple of the iron Buddha,	<i>t'ieh-fuh-an</i>	鐵佛庵
Three Precious Ones—the Buddhist Trinity,	<i>san-pao</i>	三寶
To take vows as a priest,	<i>sheo-kiai</i>	受戒
Transmigration,	<i>luen-huei</i>	輪迴
Vegetarianism, practise,	<i>ck'ih-chai-pa-su</i>	喫齋把素
West Lake near Hangchow,	<i>si-hu</i>	西湖

CHURCH.

Almighty,	<i>u-so-puk-neng</i>	無所不能
Atone for sin,	<i>shuh-tsui</i>	贖罪
Angel,	<i>t'ien-shi</i>	天使
Apostle,	<i>shih-t'u</i>	使徒

Assembly,	<i>kong-huei</i>	公會
Astray, to go,	<i>tseo-mi-lu</i>	走迷路
Astray, to be led,	<i>sheo-mi-huh</i>	受迷惑
Backslide,	<i>pei-kiao, t'ui-pu</i>	背教退步
Baptism, to receive,	<i>sheo-si-li</i>	受洗禮
Baptismal pool,	<i>sheo-si ch'í-tsí</i>	受洗池子
Believe, have faith in,	<i>siang-sin</i>	相信
Bible-reading,	<i>nien-sheng-shu li-pai</i>	念聖書禮拜
Bishop,	<i>kien-tuh</i>	監督
Catechumen,	<i>hsioh-tao-tih</i>	學道的
Chapel,	<i>kiao-t'ang</i>	教堂
Christ,	<i>Ki-tuh</i>	基督
Christian religion,	<i>Ie-su-kiao</i>	耶穌教
Church, the,	<i>kiao-huei</i>	教會
Church, join the,	<i>tsin-kiao</i>	進教
Church rules,	<i>kiao-huei-tih t'iao-kuei</i>	教會的條規
Colporteur,	<i>mai-shu-tih</i>	賣書的
Deacon,	<i>chih-sí</i>	執事的
Devil,	<i>mo-kuei</i>	魔鬼
Disciple	<i>men-t'u</i>	門徒
Duty,	<i>pen-fen</i>	本分
Earnestness,	<i>reh-sin</i>	熱心
Elder,	<i>chang-lao</i>	長老
Enquirer,	<i>uen-tao-tih</i>	問道的
Enquirer,	<i>k'i-mo-tao-tih</i>	企慕道的
Evangelist,	<i>kiao-sí</i>	教師
Evangelist, lady,	<i>nü-kiao sí</i>	女教師
Exhort,	<i>k'üen-hua</i>	勸化
Expound Scripture,	<i>kiai-shoh Sheng-shu</i>	解說聖書
Forgive,	<i>shæ-mien</i>	赦免
God, (terms used for)	<i>Shang-tí, Chen-shen, T'ien-chu</i>	上帝真神天主
God the Father,	<i>Sheng Fu</i>	聖父
God the Son,	<i>Sheng Tsi</i>	聖子
God the Holy Spirit, (terms used for),	<i>Sheng Ling, Sheng Shen</i>	聖靈聖神
Gospel,	<i>Fuh-in-tao-li</i>	福音道理
Grace,	<i>en-tien</i>	恩典
Heaven,	<i>T'ien-t'ang</i>	天堂
Heaven, ascend to,	<i>sheng-t'ien</i>	升天
Heaven, come down from,	<i>ts'ong-t'ien-shang kiang hsia-lai</i>	從天上降下來
Heaven, go to,	<i>kuei t'ien</i>	歸天
Heavenly Father,	<i>T'ien-fu</i>	天父

Hell,	<i>ti-iuh</i>	地獄
Hymns,	<i>tsan-mei-shi</i>	讚美詩
Immersion, terms used for,	<i>tsin-li, si-li</i>	浸禮, 洗禮
Implore,	<i>k'en-k'iu</i>	懇求
Jesus,	<i>Ie-su</i>	耶穌
Judgment,	<i>shen-p'an</i>	審判
Last day,	<i>t'ien-ti-tih moh-rih</i>	天地的末日
Litany, the chant,	<i>feng-king</i>	降經
Lead us in prayer,	<i>ling o-men tso tao-kao</i>	領我們做禱告
Lord's Supper, to eat the,	<i>ch'ih sheng-ts'an</i>	喫聖餐
Love one another,	<i>pi-ts'i-siang-ai</i>	彼此相愛
Loving-kindness,	<i>ren-ts'i</i>	仁慈
Mediator,	<i>chong-pao</i>	中保
Member,	<i>kiao-iu</i>	教友
Member, to admit,	<i>sheo kiao-iu</i>	收教友
Members, make a list of,	<i>tsao ih-pen ts'eh-ts'i</i>	造一本冊子
Members, strike name off list of,	<i>keh ming-ts'i</i>	革名字
Merit,	<i>kong-lao</i>	功勞
Meet together, to	<i>tsü-huei</i>	聚會
New birth,	<i>ch'ong-seng</i>	重生
Office,	<i>chih-fen</i>	職分
Omnipresent,	<i>u-so-puh-tsai</i>	無所不在
Omniscient,	<i>u-so-puh-chi</i>	無所不知
Open a chapel,	<i>k'ai-sheh kiao-t'ang</i>	無開設教堂
Pastor,	<i>muh-si</i>	牧師
Prayer-meeting,	<i>tso-tao-kao li-pai</i>	做禱告禮拜
Preach,	<i>kiang-tao-li</i>	講道理
Preacher,	<i>ch'uan-tao-tih</i>	傳道的
Prophet,	<i>sien-chi</i>	先知
Propagate religion,	<i>ch'uan-kiao</i>	傳教
Pulpit,	<i>kiang-shu-t'ai-ts'i</i>	講書臺子
Receive,	<i>tsieh-sheo</i>	接受
Repent and amend,	<i>huei-sin-kai-ko</i>	回心改過
Reward good and punish evil,	<i>shang-shan fah-oh</i>	賞善罰惡
Rise again,	<i>fuh-hoh</i>	復活
Saint,	<i>sheng-t'u</i>	聖徒
Salvation, to obtain,	<i>teh-kiu</i>	得救
Scripture says,	<i>king-shang shoh</i>	經上說
Sin,	<i>tsui-oh</i>	罪惡
Sin, to commit,	<i>fan-tsui tso-oh</i>	犯罪做惡
Sing hymns,	<i>ch'ang tsan-mei-shi</i>	唱讚美詩
Superintendent,	<i>kien-tuh</i>	監督

Ten Commandments, the,	<i>shih-t'iao-kiai</i>	十條誡
Testify,	<i>tso-kien-cheng</i>	做見證
Thank,	<i>han-sie, kun-kih</i>	感謝
Three persons in one substance,	<i>san-uei ih-t'i</i>	三位一體
Tract,	<i>k'üen-shi-uen</i>	勸世文
Trust,	<i>i-k'ao</i>	依靠
Trust in the Saviour,	<i>k'ao Kin-chu</i>	靠救主
Unite in one,	<i>hoh-ri-uei-ih</i>	合而為一

CLOTHING, COLOURS.

Alter,	<i>kai-tsao</i>	改造
Band,	<i>k'üin-iao</i>	裙腰
Black,	<i>hsüen-seh</i>	玄色
Blue,	<i>lan-seh</i>	藍色
Boots,	<i>hsüe-tsü</i>	靴子
Boots, nailed,	<i>ting hsüe</i>	釘靴
Braid,	<i>pien-tsü</i>	辮子
Braid, to,	<i>ting pien-tsü</i>	定辮子
Button,	<i>niu-tsü</i>	鈕子
Button,	<i>k'eo-tsü</i>	鈕子
Button, to,	<i>k'eo-niu-tsü</i>	扣鈕子
Button-loops,	<i>niu-k'eo</i>	鈕扣
Button-loops,	<i>k'eo-p'an</i>	鈕扣
Cap (Chinese),	<i>kua-p'i-mao</i>	瓜皮帽
Cap, to wear a,	<i>tai mao-tsü</i>	戴帽子
Cloth, broad,	<i>ta-ni</i>	大泥布
Cloth (Chinese),	<i>pen pu</i>	洋布
Cloth, foreign,	<i>iang pu</i>	洋布
Cloth, Italian,	<i>iang tuan</i>	洋緞
Cloth, cotton twilled,	<i>iang-sien pu</i>	洋綫布
Cloth, foreign glazed,	<i>kuang iang pu</i>	光洋布
Clothes,	<i>i-fuh</i>	衣服
Clothes, suit of,	<i>ih-t'ao i-fuh</i>	一套衣服
Clothes, to wear,	<i>ch'uan i-shang</i>	穿衣裳
Clothes, to cut out,	<i>ts'ai i-shang</i>	裁衣
Clothing, article of,	<i>ih-kien i-fuh</i>	一件衣服
Coat, lined,	<i>kiah ao</i>	夾襖
Collar,	<i>ling-tsü</i>	領子
Colour,	<i>seh-k'i</i>	色氣
Dye, to,	<i>ran</i>	染
Flannel,	<i>iang rong</i>	洋絨

Flowered,	<i>hua-tih</i>	花的
Fur,	<i>p'i-tih</i>	皮的
Girdle,	<i>iao-tai</i>	腰帶
Gown,	<i>p'ao-tsi</i>	袍子
Gown, fur-lined,	<i>p'i-p'ao</i>	皮袍
Gown, grass-cloth,	<i>hsia-pu kua-tsi</i>	夏布褂子
Gown, lined,	<i>kiah-p'ao</i>	夾袍
Gown, wadded,	<i>mien-p'ao</i>	綿袍
Gray,	<i>hwei-seh</i>	灰色
Green,	<i>luh-seh</i>	綠色
Hat,	<i>ih-ting-mao-tsi</i>	一頂帽子
Hem, to,	<i>k'iao-pien</i>	繳邊
Jacket, short outer,	<i>ma-kua</i>	馬褂
Jacket, short under,	<i>siao-kua-tsi</i>	小褂子
Jacket, sleeveless,	<i>pei-sin, pei-tah-tsi</i>	背心, 背褸子
Jacket, Ningpo,	<i>siao-ao</i>	小襖
Labour, one day's,	<i>ih-ko-kong</i>	一個工
Lapel of gown, large,	<i>ta-king</i>	大襟
Lapel of gown, small,	<i>siao-king</i>	小襟
Leggings,	<i>t'ao-k'u</i>	套褲
Leggings, a pair of,	<i>ih-shuang t'ao-k'u</i>	一雙套褲
Lined,	<i>kiah-tih</i>	夾裡的
Lining,	<i>li-tsi</i>	裡子
Needle,	<i>ih-ken chen</i>	一根針
Needle-eye,	<i>chen pi-tsi</i>	針鼻
Needle-point,	<i>chen miao-tsi</i>	針杪
Needle-work, to do,	<i>tso chen-sien</i>	做針綫
Order, made to,	<i>ting-tso-tih</i>	定做
Overcoat, short side-buttoned,	<i>o-luen-tai</i>	俄倫袋
Pocket, Chinese waist,	<i>teo-pao-tsi</i>	兜包
Purple,	<i>tsi-seh</i>	紫色
Queue of false hair,	<i>pien-lien-tsi</i>	辮子
Queue, braid for,	<i>pien-sien</i>	辮線
Ready made,	<i>hsien-ch'eng-tih</i>	現成的
Red,	<i>hong-seh</i>	紅色
Re-make,	<i>ts'ong-tso</i>	從做
Robe,	<i>ch'ang-kua</i>	長褂
Satin,	<i>tuan-tsi</i>	緞子
Scissors, pair of,	<i>ih-pa tsien-tsi</i>	一把剪
Seam, a,	<i>ih-t'iao-feng</i>	一條縫
Sew, to,	<i>feng</i>	縫

Shirt, under,	<i>han-shan</i>	汗衫	
Shoes,	<i>hsiai-tsī</i>	鞋子	
„ embroidered,	<i>hua-hsiai</i>	花鞋	
„ nailed,	<i>ting-hsiai</i>	釘鞋	
„ oiled,	<i>iu-hsiai</i>	油鞋	
„ wadded,	<i>mien-hsiai</i>	綿鞋	
Shoe-horn,	<i>hsiai-pah-tsī</i>	鞋拔	子
Shoe-soles,	<i>hsiai-ti-tsī</i>	鞋底	子
Shoe uppers,	<i>hsiai-pang-tsī</i>	鞋幫	子
Single,	<i>tan-tih</i>	單的	
Silk, embroidered,	<i>hua-ch'eo</i>	花綢	
„ plain,	<i>su-ch'eo</i>	素綢	
Skirt,	<i>k'üin-tsī</i>	裙子	
„ plaited,	<i>peh-cheh k'üin</i>	百摺裙	
Sleeves,	<i>siu-tsī</i>	袖子	
Socks,	<i>uah-tsī</i>	襪子	
„ lined,	<i>kiah uah-tsī</i>	夾襪	子
„ single,	<i>tan uah-tsī</i>	單襪	子
„ wadded,	<i>mien uah-tsī</i>	綿襪	子
Strong,	<i>kieh-shih</i>	結實	
Tailor,	<i>ts'ai-feng si-fu</i>	裁縫	師傅
Tape,	<i>tai-tsī</i>	帶子	
Thimble,	<i>ting-chen</i>	頂針	
Thread, cotton,	<i>mien-sien</i>	綿綫	
„ silk,	<i>si-sien</i>	絲綫	
Trimming,	<i>kuen-t'iao</i>	滾條	
„ folded,	<i>shuang-kuen</i>	雙滾	
„ corded,	<i>su-kuen</i>	蘇滾	
„ ribbon,	<i>lan-kan</i>	欄杆	
Trousers,	<i>k'u-tsī</i>	褲子	
„ lined,	<i>kiah k'u</i>	夾褲	
„ pair of,	<i>ih-t'iao k'u-tsī</i>	一條褲	子
„ wadded,	<i>mien-k'u</i>	綿褲	
Turn, to,	<i>ta-fan</i>	打翻	
„ top to bottom,	<i>tao-ko-t'eo-lai</i>	倒過的	頭來
Wadded,	<i>mien-tih</i>	綿的	
Wadding, cotton,	<i>mien-hua</i>	棉花	
Waist-band,	<i>k'u-tai-tsī</i>	褲帶	子
Waste material, to,	<i>fei-liao</i>	費料	
White,	<i>peh-seh</i>	白色	
Yellow,	<i>huang-seh</i>	黃色	

CONFUCIANISM.

Analects, Confucian,	<i>luen-ü</i>	論語
Ancestors,	<i>tsu-tsong</i>	祖宗
Ancestral hall,	<i>ts'ü-t'ang</i>	祠堂
Ancestral tablet,	<i>tsu-tsong p'ai-uei</i>	祖宗牌位
Bonds of Society, three, <i>i.e.</i> , duties of prince, father and husband, }	<i>san-kang</i>	三綱
Book of Changes, name of a classic,	<i>ih-king</i>	易經
„ of History, „	<i>shu-king</i>	書經
„ of Poetry, „	<i>shü-king</i>	詩經
Books, four, <i>i.e.</i> , Confucian Analects, Great Learning, Doctrine of the Mean, Mencius, }	<i>si-shu</i>	四書
Confucianism, <i>i.e.</i> , learned sect,	<i>ru-kiao</i>	儒教
Confucius,	<i>K'ong-fu-tsi</i>	孔夫子
Classic, three character,	<i>san-tsi-king</i>	三字經
„ thousand character,	<i>ts'ien-tsi-uen</i>	千字文
Classics, five, <i>i.e.</i> , Book of Changes, Book of History, Book of Poetry, Record of Rites, Spring and Autumn, }	<i>u-king</i>	五經
Creation, ultimate principle in, <i>i.e.</i> , the boundless, }	<i>u-kih</i>	無極
Creation, 1st step in,	<i>t'ai-kih</i>	太極
„ 2nd „	<i>liang-i</i>	兩儀
„ 3rd „	<i>si-siang</i>	四象
„ 4th „ <i>i.e.</i> , divining diagrams, }	<i>pah kua</i>	八卦
Degree, attain the first literary,	<i>tsin-hsioh</i>	進學
“Doctrine of the Mean,” name of one of the four books, }	<i>chong-iong</i>	中庸
Essay, literary,	<i>uen-chang</i>	文章
„ compose a literary,	<i>tso-uen-chang</i>	做文章
Examination, metropolitan,	<i>huei-shü</i>	會試
„ palace,	<i>tien-shü</i>	殿試
„ pass an,	<i>ko-k'ao</i>	過考
„ prefectural,	<i>siao-k'ao</i>	小考
„ provincial,	<i>hsiang-shü</i>	鄉試
Examination hall, Academy,	<i>shu-üen</i>	書院
„ to enter,	<i>hsia-ch'ang</i>	下場
Examinations, may you pass your three,	<i>lien-chong-san-üen</i>	連中三元
God of Literature,	<i>uen-ch'ang-ti-kün</i>	文昌帝君
Grade obtained at special examination, <i>en-kong</i>		恩貢
Grade qualifying for admission to metropolitan examination, }	<i>pah-kong</i>	拔貢

Graduate, metropolitan,	<i>tsin-si</i>	進士
„ provincial,	<i>kü-ren</i>	舉人
„ of lowest grade,	<i>siu-ts'ai</i>	秀才
„ „ salaried,	<i>lin-seng</i>	廩生
„ „ senior,	<i>lin-kong</i>	廩貢
“Great Learning,” name of book } of philosopher Tsen,	<i>ta-hsioh</i>	大學
Hanlin Academy,	<i>han-lin üen</i>	翰林院
Heaven and Earth, altar of,	<i>tsi tien-ti t'an</i>	祭天地壇
„ „ to worship,	<i>pai t'ien-ti</i>	拜天地
Imperial Edict,	<i>sheng-ü</i>	聖諭
Lessons, recite,	<i>pei-shu</i>	背書
List of successful candidates:—		
1st in the list,	<i>chuang-üen</i>	狀元
2nd „	<i>pang-ien</i>	榜眼
3rd „	<i>t'an-hua</i>	探花
4th „	<i>ch'uan-lu</i>	傳臚
List of successful candidates, to issue,	<i>fah-pang</i>	發榜
List of successful candidates, honourably mentioned but not in, }	<i>fu-pang</i>	副榜
Male and female principle in nature,	<i>in-iang</i>	陰陽
Man—the mean man,	<i>siao-ren</i>	小人
„ the princely man,	<i>küin-tsi</i>	君子
Mencius,	<i>Meng-fu-tsi</i>	孟子
Peking, college of,	<i>kueh-tsi kien</i>	國子監
Poetry, the different kinds of,	<i>ts'i shi, ko, fu</i>	詞詩歌賦
Rank; merit,	<i>kong-ming</i>	功名
“Record of Rites,” name of a classic,	<i>li-ki</i>	禮記
Relationships of mankind, i.e., those of father and son, husband and wife, brothers, prince and state-servant, and friends, }	<i>ren-luen</i>	人倫
Sacrifices to Confucius, offered in } Spring and Autumn,	<i>chuen-tsi, ts'iu-tsi</i>	春祭秋祭
Sage,	<i>sheng-ren</i>	聖人
Scholars,	<i>tuh-shu-ren</i>	讀書人
School, study,	<i>shu-fang</i>	書房
“Spring and Autumn,”—name of } a Classic,	<i>ch'uen-ts'iu</i>	春秋
Student,	<i>t'ong-seng</i>	童生

Teacher, official, professor,	<i>lao-si</i>	老師
Temple, Confucian,	<i>fu-tsi miao</i>	夫子廟
Tomb, worship at the,	<i>sao-fen</i>	掃墳
Tombs, feast of,	<i>ts'ing-ming</i>	清明
Treatise,	<i>luen</i>	論
Tsen, philosopher,	<i>Tsen-tsi</i>	曾子
Virtues, five cardinal:—	<i>u-ch'ang</i> :—	五常
benevolence, righteousness,	} <i>ren-i-li-chi-sin</i>	仁、義、禮、智、信
propriety, wisdom and sincerity,		
Virtues of filial piety, brotherly submission, loyalty, sincerity,	} <i>hsiao-ti-chong-sin</i>	孝、弟、忠、信
Virtues of propriety, righteousness, purity, modesty,		
} <i>li-i-lien-ch'i</i>		禮、義、廉、恥
Worthies, the seventy-two,	<i>ts'ih-shih-ri hsien-ren</i>	七十二賢人
Written paper, to respect,	<i>king-sih tsi-chi</i>	敬惜字紙

FOOD.

Apples,	<i>p'ing-ko</i>	平菓
Apricots,	<i>hsing-tsi</i>	杏子
Arrowroot,	<i>eo-fen</i>	藕粉
Bean-curd,	<i>teo-fu</i>	豆腐
Bean-curd, fried,	<i>ch'ao teo-fu</i>	炒豆腐
Bean-powder,	<i>teo-fen</i>	豆粉
Bean-sprouts,	<i>tec-ia</i>	豆芽
Beans,	<i>teo-tsi</i>	豆子
„ broad,	<i>ts'ang-teo</i>	蒜豆
Biscuits, cakes,	<i>ping-tsi</i>	餅子
Beef,	<i>niu-ruk</i>	餅牛肉
Bread,	<i>man-t'eo, mo-mo</i>	饅頭、饅頭
„ foreign,	<i>mien-pao</i>	麵包
Buckwheat,	<i>k'iao-meh-mien</i>	蕎麥麵
Butter,	<i>niu-nai-iu</i>	牛奶油
Cabbage,	<i>pek-ts'ai</i>	白菜
Cake, baked,	<i>shao-ping</i>	燒餅
„ crisp,	<i>ts'ui-ping</i>	脆餅
„ flaky,	<i>kia-ch'ang-ping</i>	家常餅
„ flat,	<i>lao-ping</i>	老餅
„ oil,	<i>ts'ing-iu-ping</i>	清油餅

Candied peel,	<i>küh-ping</i>	橘餅
Capsicum,	<i>lah-tsiao</i>	辣椒
Cheese,	<i>niu-nai-ping</i>	牛奶餅
Chestnuts,	<i>lih-tsi</i>	栗子
Cinnamon,	<i>ruk-kuei</i>	肉桂
Cloves,	<i>ting-hsiang</i>	丁香
Confectionery,	<i>tien-sin</i>	點心
Corn flour,	<i>liang-fen</i>	涼粉
Crab-apples,	<i>hua-hong</i>	花紅
Cucumber,	<i>huang-kua</i>	黃瓜
Dough strips,	<i>mien 'tiao-tsi</i>	麵條
„ coarse,	<i>lao-mien</i>	老麵
„ hung,	<i>kua-mien</i>	掛麵
Duck,	<i>iah-tsi</i>	鴨子
Eggs,	<i>tan</i>	蛋
Eggs, hen's,	<i>ki-tan</i>	雞蛋
Eggs, duck's,	<i>iah-tan</i>	鴨蛋
Fish,	<i>ü</i>	魚
Flour,	<i>huei-mien, peh-mien</i>	麵, 白麵
Fowls,	<i>ki-tsi</i>	雞子
Garlic,	<i>ta-suan</i>	大蒜
Ginger,	<i>seng-kiang</i>	薑
Grapes,	<i>p'u-t'ao</i>	葡萄
Green peas,	<i>uan-teo</i>	豌豆
Greens,	<i>ts'ing-ts'ai</i>	青菜
Ham,	<i>ho-t'ui</i>	火腿
Honey,	<i>feng-mih</i>	蜂蜜
Jam, haw,	<i>shan-cha-kao</i>	山楂糕
Jam,	<i>ko-tsiang</i>	菓醬
Ketchup,	<i>tsiang-iu</i>	醬油
Meat,	<i>ruh</i>	肉
Meatballs,	<i>ruh-ping-tsi</i>	肉餅
Meatballs,	<i>ruh-üen-tsi</i>	肉圓
Meatballs fried in oil,	<i>iu-chah-uan-rü</i>	油炸丸
Meat dumplings,	<i>pao-kiao-tsi</i>	包餃
Meat shreds, fried,	<i>ch'ao-ruk-si-tsi</i>	炒肉絲
Melon seeds,	<i>kua-tsi</i>	瓜子
Milk,	<i>niu-nai</i>	牛奶
Monkey-nuts,	<i>hua-seng</i>	花生
Mustard,	<i>kiai-meh-fen-tsi</i>	芥粉

Mutton,	<i>iang-ruk</i>	羊肉
Oatmeal,	<i>iu-mien</i>	麥麵
Onions,	<i>ts'ong</i>	蔥子
Oranges,	<i>k'uk-ts'i</i>	橘子
Peaches,	<i>t'ao-ts'i</i>	桃子
Pears,	<i>li-ts'i</i>	梨子
Pepper,	<i>hu-tsiao</i>	胡椒
Persimmons,	<i>si-ts'i</i>	柿子
Pickles,	<i>suan-ts'ai</i>	酸菜
Plums,	<i>li-ts'i</i>	李子
Pork,	<i>chu-ruk</i>	猪肉
Potatoes,	<i>shan-u</i>	山芋
Potatoes, sweet,	<i>hong-u</i>	紅芋
Pumelo,	<i>iu-ts'i</i>	柚子
Rice; food,	<i>fan</i>	飯
Rice cake, fried,	<i>iu-ts'i-ri</i>	油糕
„ fried in oil,	<i>iu-chah-kao</i>	油炸糕
„ three-cornered.	<i>tsong-ts'i</i>	油粽子
Salt,	<i>ien</i>	鹽
Seaweed,	<i>iang-ts'ai</i>	洋菜
Scones,	<i>ta-ping</i>	大餅
Short-bread,	<i>su-ping</i>	酥餅
Soak, to,	<i>p'ao</i>	泡
Soup; gravy,	<i>t'ang</i>	湯
Spinach,	<i>po-ts'ai</i>	菠菜
Sponge cake,	<i>ki-tan-kao</i>	雞蛋糕
Sugar, brown,	<i>hong-t'ang</i>	紅糖
„ white,	<i>peh-t'ang</i>	白糖
Tea, black,	<i>hong-ch'a</i>	紅茶
„ green,	<i>ts'ing-ch'a</i>	青茶
„ in leaf,	<i>ch'a-ieh</i>	茶葉
Treacle,	<i>t'ang-shui, t'ang-hsi</i>	糖水 糖醃
Turnips,	<i>lo-poh</i>	蘿蔔
Vegetables,	<i>su-ts'ai</i>	蔬菜
Vinegar,	<i>ts'u</i>	醋
Walnuts,	<i>heh-t'ao</i>	核桃
Wine,	<i>tsiu</i>	酒
Yeast,	<i>fah-mien</i>	發麵
Yeast,	<i>kiao-t'eo</i>	酵頭

FURNITURE

Bed,	<i>ih-chang ch'uang</i>	一張床
„ brick,	<i>k'ang</i>	炕
„ of coir netting,	<i>tsong-peng-tsi</i>	掛子
Book-case,	<i>shu-kia-tsi</i>	書架子
Book-stand,	<i>shu-ki</i>	書几
Cane-bed,	<i>t'eng ch'uang</i>	藤床
Cane-chair,	<i>t'eng i-tsi</i>	藤椅子
Chair,	<i>ih-pa i-tsi</i>	一把椅子
Chair cushion,	<i>i-tien</i>	椅墊
Clock, striking	<i>tsi-ming-chong</i>	自鳴鐘
Cupboard,	<i>kuei-tsi</i>	櫃子
„ large,	<i>ch'u-kuei</i>	廚櫃
Curtains,	<i>ih-ting chang-tsi</i>	一頂帳子
Curtain screen,	<i>uei-chang</i>	幃帳
Door screen, hanging,	<i>chang-lien, men-lien</i>	帳簾、門簾
Drawer,	<i>ch'eo-ti</i>	抽屜
Flower-pot,	<i>hua-p'en</i>	花盆
Grating to rest the feet-on,	<i>kioh-tah-tsi</i>	腳踏子
Hat-stand,	<i>mao-kia-tsi</i>	帽架子
Looking-glass,	<i>king-tsi</i>	鏡子
Map,	<i>ti-t'u</i>	地圖
Mattress,	<i>ruk-tsi</i>	褥子
Pillow,	<i>chen-t'eo</i>	枕頭
Picture,	<i>ih-fuh hua</i>	一幅畫
Scroll, a centre,	<i>chong-t'ang</i>	中堂
Scrolls, a pair,	<i>ih-fu tui-tsi</i>	一副對子
Sideboard,	<i>t'iao-choh, t'iao-ki</i>	一條棹條几
Sleeping-mat,	<i>liang-sih</i>	涼蓆
Stool; form; bench,	<i>pan-teng</i>	板櫈
Stool, square,	<i>uh-teng</i>	机櫈
Stove; fire place,	<i>ho-lu-tsi</i>	火爐子
Table,	<i>ih-chang choh-tsi</i>	一張棹子
„ used on brick beds,	<i>k'ang-choh</i>	炕棹
„ round,	<i>üen-choh</i>	圓棹
„ square,	<i>fang-choh</i>	方棹
Tea-table, small,	<i>ch'a-ki</i>	茶几
Toilet-glass,	<i>ch'uan-i-king</i>	穿衣鏡
Vase, large,	<i>ta-ch'ah-p'ing</i>	大插瓶
Washstand,	<i>si-lien-kia-tsi</i>	洗臉架子

HOUSEHOLD EXPRESSIONS.

Bed, to make the,	<i>p'u-ch'uang</i>	鋪床
Bell, to ring the,	<i>iao-ling, ta-ling</i>	搖鈴, 打鈴
Beneath,	<i>tsai-ti-hsia</i>	在底下
Boil the eggs softer,	<i>iao chu nuen-sie</i>	要煮嫩些
Boiled overmuch,	<i>chu-lan-liao</i>	煮爛了
Burnt,	<i>shao-hu-liao</i>	燒糊了
Butter,	<i>niu-nai-iu</i>	牛奶油
Child—take the child for an airing,	<i>pa siao hai-ts'ı pao } tao uui-t'eo k'ü</i>	把小孩子抱到外頭去
Child—bring it inside,	<i>pa hai-ts'ı tai tsin-lai</i>	把孩子帶進來
Clear away the things,	<i>sheo-tong-si</i>	收東西
Clean, very clean,	<i>kan-kan-tsing-tsing-tih</i>	乾乾淨淨的
Clean glass, to,	<i>ts'ah-po-li</i>	擦玻璃
Clothes, to boil,	<i>chu-i-fuh</i>	煮衣服
„ to brush,	<i>shuah-i-fuh</i>	刷衣服
„ to dry in the sun,	<i>shai-i-shang</i>	曬衣裳
„ to iron,	<i>t'ang-i-shang</i>	燙衣裳
„ to starch,	<i>tsiang-i-fuh</i>	漿衣服
„ to wash,	<i>si-i-fuh</i>	洗衣服
Clothes-iron,	<i>üin-teo</i>	熨斗
Cook, a,	<i>ta-s'ı-fu</i>	大司傅
Cooked, this is not thoroughly,	<i>che-ko muih in shuh</i>	這個沒有熟
Dirt; refuse,	<i>hwei-t'u</i>	灰土
Dirty; filthy,	<i>oh-ch'oh. tsang</i>	醜醜、髒
Door, open the,	<i>k'ai-men</i>	開門
„ shut the (on entering),	<i>kuan-men</i>	關門
„ shut the (on leaving),	<i>tai-men</i>	帶門
Dust, to,	<i>tan-hwei</i>	担灰
Eggs, boil two,	<i>chu liang-ko ki-tan</i>	煮兩個雞蛋
„ fry a few,	<i>tsien ki-ko tan</i>	煎幾個蛋
„ you must hardboil the,	<i>ki-tan iao chu lao</i>	雞蛋要煮老
Fast officially proclaimed,	<i>kuan-kin-t'u</i>	官禁屠
Feathers, pluck the,	<i>k'ien mao</i>	鉗毛
Fire, light the,	<i>seng-ho, hsing-ho</i>	生火, 興火
Floor—sweep a boarded floor,	<i>sao-ti-pan</i>	掃地板
„ wash „	<i>si-ti-pan</i>	洗地板
Flowers, water the,	<i>kiao-hua</i>	澆花
Food left over—where is it?	<i>sheng-tih ts'ai tsai-na-li?</i>	膳的菜在那裏

Food, prepare,	<i>long-fan</i>	弄飯
Fowl, kill a,	<i>tsai-hi, shah-ki</i>	宰雞殺雞
„ mince the,	<i>pa ki-tsi to-sui</i>	把雞子剝碎
Fruit, buy fresh,	<i>mai-shui-ko</i>	買水菓
Hair, comb the,	<i>su-t'eo</i>	梳頭
Iron, to,	<i>t'ang</i>	燙
Knives, to clean,	<i>mo-tuo-tsi</i>	磨刀子
Lamp, bring a,	<i>chao ko teng-lai</i>	照個燈來
„ clean the,	<i>ts'ah-teng</i>	照擦燈
„ light the,	<i>tien-teng</i>	點燈
Lamp-shade,	<i>teng-chao-tsi</i>	燈罩子
Lamp-wick,	<i>ih-t'iao teng-sin</i>	一條燈心
Marketing, to go,	<i>shang-k'ai mai tong-si</i>	上街買東西
Meal, bring in the,	<i>pai-fan</i>	擺飯
„ is on the table,	<i>fan-pai-hao-liao</i>	飯擺好了
„ is it ready?	<i>fan-hao-liao muh iu?</i>	飯好了沒有
„ serve up a,	<i>k'ai-fan</i>	開飯
Meals at regular hours, to have,	<i>an shi-heo ch'ih-fan</i>	按時候喫飯
Meat cannot be bought to-day,	<i>kin-tien ruh mai-puh-tao</i>	今天肉買不到
Meat, this is too fat,	<i>cha-ko ruh t'ai fei</i>	這個肉太肥
Milk cannot be bought,	<i>niu-nai mai-puh-tao</i>	牛奶買不到
Mince fine, to,	<i>to-lan</i>	把肉切碎了
Mincemeat, to make,	<i>pa ruh ts'ieh-sui-liao</i>	把肉做針綫
Needlework, you must do,	<i>sao tso chen-sien</i>	要做點繞糊子
Paste, make a little,	<i>ta-tien tsiang-hu-tsi</i>	打點點心
Pastry, to make,	<i>tso tien-sin</i>	做點心
Raisins,	<i>p'u-t'ao-kan-tsi</i>	葡萄乾子
Raw, only half cooked,	<i>pan-seng-puh-shuh</i>	半生不熟
Read, to,	<i>k'an-k'an-shu</i>	看看書
Ready—not yet ready,	<i>hai muh iu hao</i>	還沒有好
Scissors, bring a pair of,	<i>na pa tsien-tsi lai</i>	拿把剪子來
Shake, give it a,	<i>teo-ih-teo</i>	抖一抖
Soda, use a little,	<i>iong tien kien</i>	用一點鹼
Staircase,	<i>leo-t'i</i>	樓梯
Starch, to,	<i>tsiang</i>	澆
Sweep it clean,	<i>ta-sao han-tsing</i>	打掃乾淨
Table, lay the,	<i>pai choh-tsi</i>	擺棹子
„ wipe the,	<i>moh choh-tsi</i>	抹棹子
Tea, infuse,	<i>p'ao-ch'a</i>	泡茶

HOUSEHOLD AND TOILET REQUISITES.

Tea, pour out,	<i>tao-ch'a</i>	倒茶
Tidy, make it thoroughly,	<i>{iao long-teh ts'i-ts'i-cheng-cheng-tih</i>	要弄得齊齊整整的
Tidy the room,	<i>sheo-shih fang-tsi</i>	收拾房子
Toast a few slices of bread,	<i>{k'ao ki-p'ien man-t'eo</i>	烤幾片饅頭
Up-stairs, to go,	<i>shang-leo</i>	上樓
Up-stairs,	<i>tsai-leo-shang</i>	往樓上
Vegetables, what have you?	<i>iu-shih-mo-ts'ai?</i>	有什麼菜
Wash and starch (clothes),	<i>tsiang si</i>	漿洗
Wash up the things,	<i>shuah kia-ho</i>	刷傢伙
Water, to pour out,	<i>tao-shui</i>	倒水
„ bring a bucket of hot,	<i>{na ih-t'ong reh shui lai</i>	拿一桶熱水來
„ bring two cash worth of boiling,	<i>{ch'ong liang-kots'ien k'ai shui lai</i>	沖兩個錢開水來
Wean, to,	<i>tuan-nai</i>	斷奶
Wet-nurse, engage a,	<i>iao ts'ing ko nai-ma</i>	要請個奶媽
Windows, made of paper	<i>chi ch'uang-hu</i>	紙窗戶
„ „ „ to paste,	<i>piao ch'uang-hu</i>	裱窗戶
Woman-servant, call the,	<i>k'iao ma-ma lai</i>	叫媽媽來
Worship, we must have daily morning,	<i>{t'ien-t'ien tsao-shang iao tso-li-pai</i>	天天早上要 做禮拜

HOUSEHOLD AND TOILET REQUISITES.

Axe,	<i>fu-tsi</i>	斧子
Bath,	<i>si-tsao p'en</i>	洗澡盆
Basin, large,	<i>ta uan</i>	大碗
„ rice,	<i>fan uan</i>	飯碗
„ vegetable,	<i>ts'ai uan</i>	菜碗
Basket,	<i>lan-tsi</i>	籃子
Bed coverlet,	<i>pei-o</i>	被窩
Box,	<i>siang-tsi</i>	箱子
Broom,	<i>sao-cheo</i>	掃帚
Brush, for washing utensils,	<i>shuah-cheo</i>	刷帚
Candle,	<i>lah-chuh</i>	蠟燭
Candlestick,	<i>lah-chuh t'ai-tsi</i>	蠟燭臺子
Carpet; rug,	<i>t'an-tsi</i>	毯子
Chopping-board,	<i>an-pan</i>	案板
Chop-sticks,	<i>k'uai-tsi</i>	筷子
Chop-stick basket,	<i>k'uai-lo</i>	筷子籬
Cooking pan, large,	<i>ta-ko</i>	大鍋

Cooking pan, medium,	<i>chong-ko</i>	中鍋	
„ „ small,	<i>siao-ko</i>	小鍋	
Cooking pan cover,	<i>ko-kai</i>	鍋蓋	
Cooking-range,	<i>ko-t'ai</i>	鍋臺	
Comb, large tooth,	<i>su-tsī</i>	梳子	
„ small „	<i>pi-tsī</i>	篦子	
Duster,	<i>moh-pu</i>	抹布	
Dust-pan,	<i>po-kī</i>	簸箕	
Earrings,	<i>ri-huan</i>	耳環	
Fan, folding,	<i>chek-shan</i>	折扇	
„ palm-leaf,	<i>pa-tsiao</i>	芭蕉	
Feather duster,	<i>ki-mao tan-tsī</i>	雞毛	担子
File,	<i>kang-ts'o</i>	鋼銼	
Foot-warmer,	<i>kioh-lu</i>	腳爐	
Fork,	<i>ih-pa ch'a-tsī</i>	一把叉	叉子
Hair-pins,	<i>tsan-tsī</i>	簪子	
Handkerchief,	<i>sheo-kin</i>	手巾	
Hand-stove,	<i>sheo-lu</i>	手爐	
Hook for mosquito netting,	<i>chang-keo</i>	帳鉤	
Jar,	<i>poh-tsī</i>	鉢子	
Jug,	<i>kuan-tsī</i>	罐子	
Key,	<i>ioh-ch'i</i>	鑰匙	
Kitchen knife,	<i>ts'ai-tao</i>	菜刀	
Knife,	<i>h-pa tao-tsī</i>	一把刀	刀子
Ladle, iron,	<i>t'ieh-p'iao</i>	鐵瓢	
„ water,	<i>shui-p'iao</i>	水瓢	
Lampstand,	<i>teng-t'ai</i>	燈臺	
Lantern,	<i>teng-long</i>	燈籠	
Lock, a,	<i>ih-pa so</i>	一把鎖	鎖
Looking-glass,	<i>king-tsī</i>	鏡子	
Matches,	<i>iang-ho</i>	洋火	
Matting,	<i>sih-tsī</i>	蓆子	
Meat-safe,	<i>liang-long</i>	涼籠	
Oil,	<i>iu</i>	油	
Paraffine,	<i>iang-iu</i>	油	
Pipe light,	<i>mei-tsī</i>	煤子	
Plate,	<i>p'an-tsī</i>	盤子	
Rice-bucket,	<i>fan-p'en</i>	飯盆	
Rice-steamer,	<i>fan-tsen</i>	飯甑	
Rolling-pin,	<i>kan-mien kuen-tsī</i>	乾麵棍	棍子
Saucer,	<i>tieh-tsī</i>	碟子	

HOUSES AND BUILDING.

Saucer, metal,	<i>ch'a-chuan</i>	茶船
Saw,	<i>kü-tsi</i>	鋸子
Shovel, used in cooking,	<i>ko ch'an-tsi</i>	鍋鏟子
Soap,	<i>fei-tsao, i-tsi</i>	肥皂, 胰子
Spoon,	<i>t'iao-keng, ch'i-tsi</i>	調羹, 匙子
Sponge,	<i>hai-rong</i>	海絨
Stove,	<i>ho-lu-tsi</i>	火爐子
Table cloth,	<i>t'ai-pu</i>	臺布
Table cover, felt,	<i>choh-chan</i>	棹氈
Tea cup,	<i>ch'a-peí-tsi</i>	茶杯子
„ pot,	<i>ch'a-hu</i>	茶壺
„ „ case,	<i>ch'a-hu-t'ong</i>	茶壺桶
„ tray,	<i>ch'a-t'oh-ri</i>	茶托兒
Tobacco-pipe,	<i>ien-tai</i>	烟袋
Tooth-brush,	<i>ia-shuah-tsi</i>	牙刷子
Tooth-powder,	<i>ia-fen</i>	牙粉
Tongs,	<i>ho-k'ien-tsi</i>	火鉗子
Towel,	<i>sheo kin</i>	手巾
Wash-hand-basin,	<i>si-lien-p'en</i>	洗手臉盆
Water bottle,	<i>shui-p'ing</i>	水瓶
„ bucket,	<i>shui-t'ong</i>	水桶
„ jug,	<i>shui-hu</i>	水壺
Water-butt,	<i>shui-kang</i>	水缸
Wine cup,	<i>tsiu-chong</i>	酒盅
„ pot,	<i>tsiu-hu</i>	酒壺

HOUSES AND BUILDING.

Ante-room,	<i>t'ao-fang</i>	套房
Artizan,	<i>ta-kong</i>	大工
Artizan's labourer,	<i>siao-kong</i>	小工
Balustrade,	<i>lan-kan</i>	欄杆
Beam,	<i>liang</i>	梁
Bedroom,	<i>o-fang</i>	臥房
Boarded ceiling,	{ <i>uang-pan, iang-pan,</i> <i>t'ien-hua-pan</i>	望板, 仰板 天花板
Bricks,	<i>chuan-t'eo</i>	磚頭
Build a house, to,	<i>kai-fang</i>	蓋房
Build and repair, to,	<i>siu-tsao</i>	修造
Buildings, a single block of,	<i>ih-ch'ong</i>	一重
„ three parallel blocks of,	<i>san-tsin</i>	三進
Carpenters'	<i>muh-kong</i>	木工

HOUSES AND BUILDING.

Corner, a,	<i>kuai-kioh-rä</i>	拐角兒
Courtyard,	<i>üen-tsi, t'ien-tsing</i>	院子, 天井
Cross beam,	<i>huen-liang</i>	橫梁
Door, back,	<i>heo-men</i>	後門
„ bar,	<i>men-shuan</i>	門闩
„ frame,	<i>men-k'uang-tsi</i>	門框子
„ front,	<i>ta-men</i>	大門
„ one principal,	<i>ta-men ih-hoh</i>	大門一合
„ second,	<i>rä-men</i>	二門
„ side,	<i>p'ien-men</i>	偏門
„ single leaved,	<i>tan-shan-men</i>	單扇門
„ sill made of stone,	<i>shih-k'an-tsi</i>	石檻子
„ used as screen, large,	<i>p'ing-men</i>	屏門
Doors, folding,	<i>shuang-shan-men</i>	雙扇門
Drain,	<i>shui-keo</i>	水溝
Eaves,	<i>uh-ien</i>	屋檐
Floor boards,	<i>ti-pan</i>	地板
Foundation,	<i>ken-ki, ts'iang-kioh</i>	根基, 牆脚
Framework of house, to put up the,	<i>shang-liang</i>	上梁
Glass,	<i>po-li</i>	玻璃
Glaze, to,	<i>an-po-li</i>	安玻璃
House; houses,	<i>fang-uh</i>	房屋
Inner angle of house,	<i>uh-kioh</i>	屋角
Joists,	<i>leng-tsi</i>	檁子
Kitchen,	<i>ch'u-fang</i>	廚房
Library,	<i>shu-fang</i>	書房
Lime,	<i>shih-huei</i>	石灰
Lintel,	<i>men-mei-tsi</i>	門楣子
Measurement,	<i>ch'ih-ma</i>	尺碼
Nails,	<i>ting-tsi</i>	釘子
Overhanging tiles,	<i>tih-shui</i>	滴水
Partition; low wall,	<i>pih-tsi</i>	壁子
Passage,	<i>tseo-lan</i>	走欄
Pillars,	<i>chu-tsi</i>	柱子
„ foundations for,	<i>sang-teng</i>	礮礎
„ to set up, raise,	<i>shu-chu-tsi</i>	豎柱子
Plaster, to,	<i>man-ni</i>	墁泥
Posts,	<i>chu-t'eo</i>	柱頭
Purline,	<i>hsing-t'iao</i>	桁條

Rafters,	<i>ch'uan-tsü</i>	椽子
„ under the eaves, short,	<i>ch'uan-kioh</i>	椽桷
Ridge,	<i>uh-tsil</i>	屋脊
Roof of house,	<i>fang-ting</i>	房頂
Room,	<i>ih-kien fang-tsü</i>	一間房子
„ guest,	<i>k'eh-t'ang, k'eh-fang</i>	客堂, 客房
„ principal,	<i>cheng-uh</i>	正屋
„ reception,	<i>shang-fang</i>	上房
„ side,	<i>siang-fang</i>	廂房
„ summer chamber,	<i>nuan-koh</i>	暖閣
Sleepers,	<i>chu-t'oh-tsü</i>	柱托子
Stairs,	<i>leo-t'ü</i>	樓梯
Steps,	<i>kiai-t'ai, po-rü</i>	階台, 坡兒
Stone fragments,	<i>k'en-shih</i>	拳石
„ lengths,	<i>shih-t'iao</i>	石條
Storey, an upper,	<i>ih-ts'eng-leo</i>	一層樓
Terrace; verandah,	<i>t'ai-tsü</i>	台子
Threshold,	<i>men-k'an</i>	門檻
Tiles,	<i>ua</i>	瓦
Tile, to,	<i>shang-ua, kai-ua</i>	上瓦, 盖瓦
Timber,	<i>muh-liao</i>	木料
Venetian windows,	<i>feng-ch'uang</i>	風牕
Wainscotting,	<i>t'ieh-ts'iang-par</i>	貼牆板
Wall, a,	<i>ih-tao ts'iang</i>	一道牆
„ build a,	<i>ts'i-ts'iang</i>	砌牆
„ boarded both sides, } partition, }	<i>ku-ts'iang</i>	鼓牆
„ fireproof,	<i>feng-ho-ts'iang</i>	風火牆
„ hollow,	<i>teo-tsü-ts'iang</i>	斗子牆
„ mud,	<i>ni-ts'iang</i>	泥牆
„ outside front door,	<i>chao-pih, ing-pih</i>	照壁, 影壁
„ partition,	<i>pih-tsü</i>	壁子
„ plaster a,	<i>fen-ts'iang</i>	粉牆
„ whitewash a,	<i>shuah-ts'iang</i>	刷牆
Well, a,	<i>ih-k'eo tsing</i>	一口井
Windows,	<i>ch'uang-hu</i>	牕戶
Window sill,	<i>ch'uang-t'ai-tsü</i>	窗臺子

HOUSES AND LAND.

Acre, a Chinese, 240 square <i>pu</i> 步—about $\frac{1}{4}$ of Eng- lish acre,	} <i>meo</i> , or <i>mu</i>	畝
Agreement (determined) shall be reckoned as useless as waste paper,	} <i>tsoh uei fei ch'ı u-iong</i>	作爲廢紙 無用
Agreement, draw an,	<i>lih-ioh</i>	立約
„ not to be de- parted from,	} <i>puh-teh-i-skoh</i>	不得異說
Agreement, officially sealed,	<i>hong-k'i</i>	紅契
„ signed but not officially sealed,	} <i>peh-k'i</i>	白契
Aspect,	<i>fang-hsiang</i>	方向
Bank or slope included,	<i>ien tsai-nui</i>	塹在內
„ foot of,	<i>ien-ken</i>	塹根
„ covered with grass,	<i>ts'ao-ien</i>	草塹
Boundaries completely de- fined, four,	} <i>si-chi fen-ming</i>	四至分明
Boundary from to middle of gully,	} <i>ch'ı meo-ch'ü tao keo-sin</i>	至某處到 溝心
Boundary on the south to the public road,	} <i>nan ti kuan lu</i>	南抵官路
Boundary stone,	<i>shih-kiai</i>	石界
„ , to so and so as,	<i>tao meo-ch'ü uei kiai</i>	到某處爲界
Build a house,	<i>kai-uh</i>	蓋屋
Building, one,	<i>fang-uh ih-so</i>	房屋一所
Collect, to,	<i>ts'ü</i>	取
Complete in all respects,	<i>ih-ing kü ts'üen</i>	一應俱全
Compulsion or roguery, with- out any circumstances of,	} <i>p'ing u leh-pih t'ao-hong</i> <i>ts'ing-hsing</i>	並無勒逼 討哄情形
Contrary statement,	<i>i-ien</i>	異言
Date of agreement, at the,	<i>tang-rih</i>	當日
Deed, bond,	<i>k'i</i>	契
Deficiency,	<i>tuan-shao</i>	短少
„ not one cash of it to be made good,	} <i>fen-uen puh pu</i>	分文不補
Deposit money,	<i>iah-tsu</i>	押租
„ interest not to be payable on,	} <i>in puh k'i-li</i>	銀不起利
Difficulties not to be made,	<i>puh-teh seng-tuan</i>	不得生端
Discuss; talk matter over,	<i>shan-i, shang-liang</i>	商議商量
Earnest money,	<i>ting-ts'ien</i>	定錢
Evidence, proof,	<i>p'ing-kü</i>	憑據

Expenses,	<i>iong-fei</i>	用費
Feet, five Chinese,	<i>pu</i>	步
„ ten Chinese,—141 English inches,	<i>chang</i>	丈
Foot—tenth of one <i>chang</i> ,	<i>ch'ih</i>	尺
Front facing the south,	<i>tso-peh ch'ao-nan</i>	坐北朝南
Inch—tenth of one Chinese foot,	<i>ts'uen</i>	寸
Inch, tenth of an,	<i>fen</i>	分
Landlord, of house,	<i>fang-tong</i>	房東
„ „ property,	<i>ti-chu</i>	地主
Lane,	<i>hsiang, or hang</i>	巷
Leased in perpetuity. N. B. In the purchase of property this term is preferable to 賣,	<i>iong-tsu</i>	永租
Let, desirable mansion to,	<i>kih uh chao-tsu</i>	吉屋招租
Liberty; at one's pleasure,	<i>ren-p'ing</i>	任憑
Middleman,	<i>chong-ren</i>	中人
„ expenses of,	<i>chong-tsi</i>	中資
Middlemen, agreed to in the presence of,	<i>p'ing chong shoh-hoh</i>	憑中說合
Middlemen, purchaser pays 3 per cent., seller 2 per cent., to the,	<i>mai san mai ri</i>	買三賣二
Mortgage, Chinese. “A legal mort- gage can only be created by an out- and-out transfer, with possession, subject to a reconveyance on repay- ment of the mortgage debt”.—Giles.	<i>tien</i> or <i>tang</i>	典 當
Mortgagee, purchaser to have precedence of,	<i>tien puh iah mai</i>	典不押賣
Mortgagee, tenant not to have precedence of,	<i>tsu puh iah tien</i>	租不押典
Nothing taken away or kept back,	<i>ping u k'ü-liu</i>	並無去留
Official fee,	<i>shui-ki</i>	稅契
Old agreement,	<i>lao-k'í</i>	老契
„ „ if there should be,	<i>ru iu lao-iah</i>	如有老約
„ „ lost in the rebel- lion,	<i>lao-iah ping-huang</i> <i>shih-loh</i>	老約兵荒 失落
Opposite,	<i>tui-mien</i>	對面
Period,	<i>rih-ki</i>	日期
Perpetual inheritance, for a,	<i>iong-tien uei ieh</i>	永遠爲業
Price in dollars,	<i>iang-kia</i>	洋價
„ paid in full at time of making the agreement,	<i>tang kiao-puh-k'ien</i>	當交不欠

Purchaser,	<i>mai-chu</i>	買主
Redeem, to,	<i>shuh</i>	贖
Redeemable at original price,	<i>chao ñen-kia shuh-ts'ü</i>	照原價贖取
Refund,	<i>t'ui-huan</i>	退還
Rent, to,	<i>tsu, lin,</i>	租賃
„ not to be charged for the house,	} <i>uh puh k'i-tsu</i>	屋不起租
Rent pass-book,	<i>ch eh-tsi</i>	摺子
Rental,	<i>tsu-kia, hsing-tsu</i>	租價, 行租
Repair,	<i>siu-li</i>	修理
Reside,	<i>kü-chu</i>	居住
Responsibility, to take sole,	<i>ih-mien ch'eng-tang</i>	一面承當
Retract,	<i>fan-huei</i>	反悔
Revert to,	<i>kuei</i>	歸
Sale, all included in,	<i>ih-ping ch'uh-mai</i>	一併出賣
Sell,	<i>mai</i>	賣
Seller,	<i>mai-chu</i>	賣主
Situate,	<i>tso-loh</i>	坐落
Sub-mortgage,	<i>chuan-tang</i>	轉當
Signature, to make one's mark in,	} <i>hua-iah</i>	畫押
Sink wells, or remove earth,	<i>ts'ü-tsing t'iao-t'u</i>	取井挑土
Sell without reserve,	<i>tu-mai</i>	杜賣
Sum total,	<i>kong-ki</i>	共計
Tenant,	<i>fang-k'eh</i>	房客
Thatched house,	<i>ts'ao-fang</i>	草房
Term agreed upon, at the expiration of the,	} <i>rñh-k'i man-tsu</i>	日期滿足
Term agreed upon, after the completion of the,	} <i>man-k'i i-heo</i>	滿期以後
Term agreed upon, before the completion of the,	} <i>uei man-k'i</i>	未滿期
Term agreed upon, five years,	<i>u nien uei man</i>	五年爲滿
Tiled house,	<i>ua-uh</i>	瓦屋
Willing,	<i>ts'ing-ñen</i>	瓦情願
„ both parties are,	<i>liang siang ts'ing-ñen</i>	兩相情愿
Witnesses, decided in the presence of three,	} <i>san mien ien ting</i>	三面言定
Written with your own hand,	<i>ts'in-pih sie</i>	親筆寫
Yard, small,	<i>t'ien-tsing</i>	天井

OFFICIAL DESIGNATIONS.

Brigade General,	<i>chen-t'ai</i>	鎮台
Captain,	<i>tu-si</i>	都司
„ second,	<i>sheo-pei, sheo-fu</i>	守備守府
Circuit, Intendant of,	<i>tao-t'ai</i>	道台
Colonel,	<i>hsieh-t'ai</i>	協台
Commander-in-Chief,	<i>t'i-t'ai</i>	提台
Commissary of the Seal,	<i>chao-mo</i>	照磨
Corporal,	<i>eh-uei</i>	額委
Department, magistrate,	<i>ch'i-cheo</i>	知州
Department, magistrate of de- } pendent,	<i>san-cheo</i>	散州
Department, magistrate of inde- } pendent,	<i>ch'ih-li-cheo</i>	直隸州
District magistrate,	<i>ch'i-hsien</i>	知縣
„ assistant,	<i>hsien-ch'eng</i>	縣丞
General, Tartar,	<i>tsiang-kün</i>	將軍
Governor General,	<i>ch'i-t'ai</i>	制台
Grain transport, Intendant of,	<i>ts'ao-t'ai</i>	漕台
„ Officials,	<i>uei-kuan</i>	衛官
„ service, Lieu- } tenant in,	<i>uei ts'ien-tsong</i>	衛千總
Grain transport service, second } Captain in,	<i>uei sheo-pei</i>	衛守備
Jailer,	<i>si-ihk, kin-tsi</i>	司獄禁子
Jail-warden,	<i>tien-shi</i>	典史
Judge, Provincial,	<i>nieh-t'ai</i>	臬台
Lieutenant,	<i>ts'ien-tsong</i>	千總
„ Colonel,	<i>ts'an-tsiang</i>	叅將
Literary Chancellor,	<i>hsioh-t'ai</i>	學台
Magistrate, Deputy Assistant,	<i>chu-pu</i>	主簿
„ Sub-district Deputy,	<i>sün-kien</i>	巡檢
Major,	<i>iu-kih</i>	遊擊
Prefect,	<i>ch'i-fu</i>	知府
Province, Governor of,	<i>fu-t'ai</i>	撫台
Salt Commissioner,	<i>ien ün-si</i>	鹽運司
Salt Department, Examiner,	<i>ien ta shi</i>	鹽大使
„ Inspector,	<i>ien t'i-kü</i>	鹽提舉
Salt monopoly, officials in charge of,	<i>ien-u kuan</i>	鹽務官
Schools, Superintendent of dis- } trict,	<i>hsioh-kuan</i>	學官
Secretary,	<i>king-lih</i>	經歷
„ Grand,	<i>hsieh-pan ta-hsioh si</i>	協辦大學士

Secretary, Grand; A Prime Minister,	} <i>tsai-siang</i>	宰相
Sergeant,	<i>pa-tsong</i>	把總
„ Second,	<i>uai-uei</i>	外委
Studies, Director of, attached to a District,	} <i>kiao-ü</i>	教諭
Studies, Director of, attached to a Prefecture,	} <i>kiao-sheo</i>	教授
Studies, Sub-Director of,	<i>hsüin-tao</i>	訓導
Sub-prefect,	<i>ri-fu</i>	二府
„ assistant,	<i>san-fu</i>	三府
Treasurer, Provincial,	<i>pu-cheng-si, fan-t'ai</i>	布政司藩台
Treasury Keeper of a provincial Yamen,	} <i>k'u-ta-shi</i>	庫大使

THE PERSON.

Abdomen,	<i>siao-tu-tsi</i>	小肚子
Adam's apple,	<i>heo-tsiek</i>	喉節
Ankles,	<i>kioh-ien</i>	腳眼
Arm, upper part of,	<i>keh-pang</i>	胳膊膀
„ pit,	<i>keh-chi-o</i>	胳膊窩
Bare-footed,	<i>ch'ih-kioh</i>	赤腳
Back-bone,	<i>tsih-liang-kuh</i>	脊梁骨
Blood-vessels,	<i>hsüeh-kuan</i>	血管
Body,	<i>shen-t'i, shen-tsi</i>	身體身子
„ members of,	<i>si-chi-pek-t'i</i>	四肢百體
Bone, a,	<i>ih-ken kuh-t'eo</i>	一根骨頭
Brains,	<i>t'eo-nao-tsi</i>	頭腦
Cheeks,	<i>liang-sai</i>	兩腮
Cheek-bones,	<i>liang-k'uen-kuh</i>	兩頰
Chin; jaw bone,	<i>hsia-pa-kuh</i>	下巴骨
Calf,	<i>tui-tu-tsi</i>	腿肚子
Ear,	<i>ri-to</i>	耳朵
„ lobe,	<i>ri-chui</i>	耳墜
„ root of,	<i>ri-ken</i>	耳根
Elbow,	<i>cheo-tsi</i>	肘子
Eyes,	<i>ien-tsing</i>	眼睛
Eye, inner corner of,	<i>ta ien-kioh</i>	大眼角
„ outer „	<i>siao ien-kioh</i>	小眼角
Eye-balls,	<i>ien-chu</i>	眼珠
„ -brows,	<i>mer-mao</i>	眉毛
„ lid, upper,	<i>shang ien-p'i</i>	上眼皮
„ lid, under,	<i>hsia ien-p'i</i>	下眼皮

Eye, pupil of,	<i>t'ong-ren</i>	瞳人
Face,	<i>lien</i>	臉
Fingers,	<i>sheo-chi-t'eo</i>	手指頭
Finger-joints,	<i>sheo-chi-tsieh</i>	手指節
„ nails,	<i>sheo-chi-kiah</i>	手指甲
Foot,	<i>kioh</i>	腳
Forearm,	<i>sheo keh-poh</i>	手胳膊
Forefinger,	<i>shih-chi</i>	食指
Forehead,	<i>eh-t'eo, t'ien-ling-kai</i>	額頭, 天靈蓋
„ top of,	<i>eh-kioh</i>	額角
„ lower part of,	<i>t'ien-t'ing</i>	天庭
Foot-sole of,	<i>kioh-ti-pan, kioh-sin</i>	腳底板, 腳心
Gall,	<i>tan</i>	膽
Gums,	<i>ia-ken</i>	牙根
Gum-boil,	<i>ia-kan</i>	牙疳
Hair of head,	<i>t'eo-fah</i>	頭髮
„ on body,	<i>hao-mao</i>	毫毛
Hand,	<i>sheo</i>	手
„ back of,	<i>sheo-pei</i>	手背
„ front of,	<i>sheo-mien</i>	手面
„ palm of,	<i>sheo-sin, sheo-chang</i>	手心, 手掌
Head, skull,	<i>nao-tai, nao-koh</i>	腦袋, 腦殼
Heart,	<i>sin</i>	心
Heel,	<i>kioh-heo-ken</i>	腳後跟
„ under the,	<i>kioh-pei</i>	腳背
Instep,	<i>kioh-king-tsi</i>	腳頸子
Intestine, large,	<i>ta-ch'ang</i>	大腸
„ small,	<i>siao-ch'ang</i>	小腸
Kidneys,	<i>iao-tsi</i>	腰子
Knee-pan,	<i>keh-rih-kai, po-lo-kai,</i>	膝蓋, 波羅蓋
Liver,	<i>kan</i>	肝
Larynx,	<i>ien-hea</i>	咽喉
Lungs,	<i>fei</i>	肺
Lip, lower,	<i>hsia tsui-shuen</i>	下嘴唇
„ upper,	<i>shang tsui-shuen</i>	上嘴唇
Membrane,	<i>moh</i>	膜
Moustaches,	<i>hu-tsi, hu-sü</i>	鬍鬚, 鬍鬚
Naked to the waist,	<i>ch'ih-poh</i>	赤剝

Navel,	<i>tu-tsi</i>	肚臍
Neck,	<i>king-tsi, poh-tsi</i>	頸子, 脖子
Nose,	<i>pi-tsi</i>	鼻子
„ tip of,	<i>pi-tsien</i>	鼻尖
„ bridge of,	<i>pi-liang</i>	鼻梁
Shank,	<i>siao-tui</i>	小腿
Shoulder,	<i>kien-pang</i>	肩膀
Skin,	<i>pi-fu</i>	皮膚
„ between the toes,	<i>kich-ia-tsi</i>	腳丫子
Spleen,	<i>pi</i>	脾
Stomach,	<i>tu-tsi</i>	肚子
Teat,	<i>nai-tsi</i>	奶子
Teeth,	<i>ia-ch'i</i>	牙齒
Temples,	<i>liang-t'ai-liang</i>	兩太陽
Tendon ; muscle, a,	<i>ih-ken kin</i>	一根筋
Thigh,	<i>ta-t'ut</i>	大腿
„ -bone,	<i>k'ua-kuh</i>	跨骨
Throat,	<i>sang-tsi</i>	嗓子
„	<i>king-poh-tsi</i>	頸膊子
Thumb ; great toe,	<i>ta-mu-chi-t'eo</i>	大拇指頭
Toe,	<i>kioh-chi-t'eo</i>	大腳指頭
„ nails,	<i>kioh-chi-kiah</i>	腳指甲
Tongue,	<i>sheh-t'eo</i>	舌頭
„ root of,	<i>sheh-ken</i>	舌根
Windpipe,	<i>heo-long</i>	喉嚨
Wrist,	<i>sheo-king-tsi</i>	手頸子
„ joint,	<i>sheo-kuh-kuai</i>	手骨拐

RANK AND RELATIONSHIPS.

Ancestors,	<i>tsu-tsang</i>	祖宗
Baron,	<i>nan</i>	男
Brother, elder,	<i>ko-ko</i>	哥哥
„ younger,	<i>hsiong-ti</i>	兄弟
„ father's elder,	<i>ta-ie, pek-pek</i>	大爺伯伯
„ father's younger,	<i>shuh-shuh</i>	叔叔
„ mother's,	<i>kiu-kiu</i>	舅舅
„ wife's elder,	<i>ta-kiu-tsi</i>	大舅子
„ wife's younger,	<i>siao-kiu-tsi</i>	小舅子
Clan,	<i>ts'uh</i>	族
Clausman, near,	<i>kin-ts'uh</i>	近族

RANK AND RELATIONSHIPS.

Clansman, distant,	<i>üen-ts'uh</i>	遠族
Cousin, maternal,	<i>piao-hsiong-ti</i>	表兄弟
Daughter,	<i>nü-rí</i>	女兒
Duke,	<i>kong</i>	公
Earl,	<i>pek</i>	伯
Emperor,	<i>huang-shang, uan-sui-ie</i>	皇上萬歲爺
Empress,	<i>huang-heo</i>	皇后
„ Dowager,	<i>huang-t'ai-heo</i>	皇太后
Father,	<i>fu-ts'in, lao-tsi</i>	父親老子
Father-in-law of husband,	<i>chang-ren</i>	丈人
„ of wife,	<i>kong-kong</i>	公公
Family, one's own,	<i>pen-kia</i>	本家
Friend,	<i>p'eng-iu</i>	朋友
Grandfather,	<i>ie-ie</i>	爺爺
„ great,	<i>tsen-tsu</i>	曾祖
„ „ -great,	<i>kao-tsu</i>	高祖
Grandmother,	<i>kia-p'o</i>	家婆
Grandson,	<i>suen-tsi</i>	家孫子
„ great,	<i>ch'ong-suen</i>	重孫
„ „ -great,	<i>hsüen-suen</i>	元孫
Grand daughter,	<i>suen-nü</i>	孫女子
Heir Apparent,	<i>t'ai-tsi</i>	太子
Husband,	<i>chang-fu</i>	丈夫
„ of elder sister,	<i>tsie-fu</i>	姐夫
„ „ younger sister,	<i>mei-fu</i>	妹夫
„ „ father's sister,	<i>ku-fu</i>	姑夫
„ „ mother's sister,	<i>i-fu</i>	姨夫
Marquis,	<i>heo</i>	侯
Mother,	<i>mu-ts'in</i>	母親
Mother-in-law of husband,	<i>chang-mu</i>	丈母
„ of wife,	<i>p'o-p'o</i>	婆婆
Princes,	<i>uang-tsi</i>	王子
Princess Imperial,	<i>kong-chu</i>	公主
Relatives,	<i>ts'in-ts'ih</i>	親戚
Sister, elder,	<i>tsie-tsie</i>	姐姐
„ younger,	<i>mei-meí</i>	妹妹
Sisters,	<i>tsi-meí</i>	姊妹
„ son,	<i>uai-seng</i>	甥
Sister's daughter,	<i>uai-seng-nü-rí</i>	甥女
Sister, father's married,	<i>ku-mu</i>	姑母

Sister, mother's,	<i>i-niang</i>	姨娘
„ wife's elder,	<i>ta-i-ts'i</i>	大姨子
„ „ younger,	<i>siao-i-ts'i</i>	小姨子
Sister-in-law, wife's elder,	<i>ta-ku-ts'i</i>	大姑子
„ „ younger,	<i>siao-ku-ts'i</i>	小姑子
Son,	<i>ri-ts'i</i>	兒子
Uncles,	<i>peh-shuh</i>	伯伯
Viscount,	<i>ts'i</i>	子
Wife, principal,	<i>ts'i</i>	妻
„ secondary,	<i>ts'ieh</i>	妾
„ of elder brother,	<i>sao-ts'i</i>	嫂
„ „ younger brother,	<i>ti-fu</i>	弟
„ „ father's elder brother,	<i>ta-niang</i>	大娘
„ „ mother's brother,	<i>kiu-mu</i>	舅母
„ „ son, grandson or nephew,	<i>sih-fu</i>	媳婦
„ „ younger brother-in-law,	<i>shen-shen</i>	嬭嬭
„ „ wife's elder brother-in-law,	<i>sao-sao</i>	嫂嫂

TAOISM.

Altar,	<i>t'an-men</i>	壇門
Attend to the seventh day funeral rites,	<i>li ts'ih</i>	理七
Celestial excellency,	<i>üan-shi-t'ien-tsuen</i>	元始天尊
Chaos,	<i>huen-tuen</i>	混沌
Classic, Taoist,	<i>tao-teh king</i>	道德經
Cleanse a house from evil,	<i>ta-sao-tsing</i>	打掃淨
Die and not perish,	<i>si-ri-puh-uang</i>	死而不忘
Elysium,	<i>sien-king</i>	仙境
Fairies,	<i>shen-sien</i>	神仙
Feast in middle of 7th month,	<i>tso ts'ih üeh pan</i>	做七月半
Festival in honour of ancestors, in 10th month,	<i>tso shäh üeh chao</i>	做十月朝
First man,	<i>p'an-ku</i>	盤古
Five elements—gold, wood, water, fire, earth,	<i>kin muh shui ho t'u</i>	金木水火土
„ senses,	<i>u kuan</i>	五官
„ tastes,	<i>u uei</i>	五味
„ viscera,	<i>u tsung</i>	五臟
Get rid of life and death,	<i>t'oh seng si</i>	脫生
Gem Emperor,	<i>ü-huang ta-ti</i>	玉皇大帝
Gem Kingdom, Capital of,	<i>ü-king</i>	玉京
God of Fire,	<i>ho shen</i>	火神
„ of Earth,	<i>t'u shen</i>	土神

Gods,	<i>shen-ming</i>	神明
Head of the Taoist sect,	<i>chang t'ien-si</i>	張天師
Heaven, former,	<i>sien-t'ien</i>	先天
„ latter,	<i>heo-t'ien</i>	後天
Heavenly worth,	<i>t'ien-pao</i>	天寶
Heretical doctrines,	<i>p'ang-men-tso-tao</i>	旁門左道
<i>In</i> and <i>Iang</i> , study of,	<i>in iang hsioh</i>	陰陽學
Intelligent worth,	<i>ling-pao</i>	靈寶
Lanterns, procession of,	<i>tseo-teng</i>	走燈
Lao-tze, founder of Taoism,	<i>Li-lao-kuin</i>	李老君
Lao-kuin the great,	<i>t'ai-shang-lao-kuin</i>	太上老君
Malignant influences,	<i>mo-ki</i>	魔氣
Motion and rest,	<i>tong tsing</i>	動靜
Noxious influences,	<i>sie-ki</i>	邪氣
„ to drive away,	<i>t'ui-shah</i>	退殺
Orphan spirits, make a collection for,	<i>tso cheng-tsi</i>	做賑濟
Pill of immortality,	<i>lien-tan</i>	鍊丹
Priest,	<i>tao-si</i>	道士
Propagate Taoism,	<i>kiang-king shoh-fah</i>	講經說法
Real intelligence,	<i>chen-ling</i>	真靈
Spiritual worth,	<i>shen-pao</i>	神寶
Taoism,	<i>tao-kiao</i>	道教
Temple of Hsü-chen,	<i>chen-kuin tien</i>	真君殿
„ Superior of a,	<i>tao-chang</i>	道長
Ten temples, make circuit of,	<i>iu shih-tien</i>	遊十殿
Three powers, the—heaven, earth, man,	<i>t'ien, ti, ren, san-ts'ai</i>	天地人三才
Three pure Ones—the Taoist Trinity, consisting of Lao-tsi, P'an-ku and U-huang Shang-ti,	<i>san ts'ing</i>	三清
U-ch'ang, processson in honour of,	<i>ki ch'ang</i>	起猖

TRADE—SHOP NAMES.

Articles of vertu, shop for sale of,	<i>ku-uan tien</i>	古玩店
Baker's shop,	<i>man-t'eo tien</i>	饅頭店
Bamboo weaver's,	<i>mieh-tsiang tien</i>	篾匠店
Bank,	<i>in-hao</i>	銀號
Bathing establishment,	<i>si-tsao t'ang</i>	洗澡堂
Barber's shop,	<i>t'i-t'eo tien</i>	剃頭店
Bean-curd shop,	<i>teo-fu tien</i>	豆腐店
Boat office,	<i>ch'uan hang</i>	船行

Book shop,	<i>shu-fang</i>	書坊	店
Boot and shoe shop,	<i>hsüe-hsiai tien</i>	鞋靴	店
Bow and arrow shop,	<i>kong-tsien tien</i>	弓箭	店
Brass worker's,	<i>t'ong-tsiang tien</i>	銅匠	店
Butcher's, pork,	<i>chu-ruh tien</i>	豬肉	店
Carpenter's shop,	<i>muh-tsiang tien</i>	木匠	店
Cart and barrow office,	<i>ch'æ hang</i>	車行	店
Chandler's shop,	<i>ts'ao-fang</i>	糟坊	店
China shop,	<i>ts'i-k'i tien</i>	磁器	店
Clock and watch shop,	<i>chong-piao tien</i>	鐘表	店
Coal and wood shop,	<i>ch'ai-t'an tien</i>	柴炭	店
Cook shop,	<i>ch'u-hang</i>	廚行	店
Comb shop,	<i>su-pi tien</i>	梳篦	店
Corn chandler's,	<i>liang-shüh hang</i>	糧食	店
Cotton wadding shop,	<i>mien-hua tien</i>	綿花	店
Cord (red) shop,	<i>t'eo-sheng tien</i>	頭繩	店
Crockery shop,	<i>iao-ho tien</i>	窰貨	店
Cutler's shop,	<i>t'i-tao tien</i>	剃刀	店
Druggist's shop,	<i>ioh tien</i>	藥店	
Dyer's,	<i>ran-fang</i>	染坊	店
Eating house,	<i>fan-tien</i>	飯店	
Engraver's shop,	<i>k'eh-tsü tien</i>	刻字	店
Fan shop,	<i>shan-tsü tien</i>	扇子	店
Firework shop,	<i>pao-chuh tien</i>	爆竹	店
Fishmonger's,	<i>ü hang</i>	魚行	店
Fish stall,	<i>ü t'an-tsü</i>	魚攤	子
Fortune teller's,	<i>sie-ming kuan</i>	算命	館
Fried pastry shop,	<i>iu-t'iac tien</i>	條菓	店
Fruiterer's,	<i>shui-ko hang</i>	水果	店
Furrier's,	<i>p'i-ho tien</i>	皮貨	店
General store,	<i>tsah-ho tien</i>	雜貨	店
Girdle shop,	<i>tai-tsü tien</i>	帶子	店
Goldsmith's,	<i>kin hao</i>	金號	店
Hat shop,	<i>mao-tsü tien</i>	帽子	店
Hot water shop,	<i>ch'a lu-tsü</i>	茶爐	子
Idol makers,	<i>tiao-su tien</i>	雕塑	店
Inn,	<i>k'eh-ü, hsia-ch'u</i>	客寓	處
Ink shop,	<i>meh-tsü tien</i>	墨子	店
Iron smithy,	<i>t'ieh-tsiang tien</i>	鐵匠	店
Joiner's shop,	<i>siao-muh tien</i>	小鐵	店
Lantern shop,	<i>teng-long tien</i>	燈籠	店

Lapidary's,	<i>ü-k'i tien</i>	玉器店
Linen draper's,	<i>pu tien</i>	布店
Mat shop,	<i>sih-ts'i tien</i>	蓆店
Meat stall,	<i>ruh an-tsi</i>	肉案
Miller's,	<i>long-fang</i>	磨坊
Money shop,	<i>ts'ien tien</i>	錢店
Oil dealer's,	<i>iu-fang</i>	油坊
„ shop,	<i>iu tien</i>	油店
Oilman's store,	<i>tsiang-fang</i>	醬坊
Opium dealer's,	<i>t'u chuang</i>	土莊
„ den,	<i>ien kuan</i>	烟館
„ refuge,	<i>kiai-tien küh</i>	戒烟局
Painter's shop,	<i>ts'ih-tsiang tien</i>	漆匠店
Paper factory,	<i>chü-fang</i>	紙坊
„ effigy shop,	<i>chü-chah tien</i>	紙紮店
„ horse shop,	<i>chü-ma tien</i>	紙馬店
Pastry, shop for sale of,	<i>mien kuan</i>	麵館
„ cook's,	<i>kuo-ping tien</i>	糕餅店
„ maker's,	<i>mien-fang</i>	麵坊
Pawnbroker's, legalized,	<i>tang-tien</i>	當舖
Pawnshop, unlicensed,	<i>siao-iah tien</i>	小押店
Pencil shop,	<i>pih tien</i>	筆店
Perfumer's,	<i>jen-fang</i>	粉坊
Pewter shop,	<i>sih-tsiang tien</i>	錫匠店
Photographer's,	<i>chao-siang kuan</i>	照相館
Picture shop,	<i>piao-hua tien</i>	表畫店
Pig dealer's,	<i>chü hang</i>	豬行
Poulterer's,	<i>ki iah tien</i>	雞鴨店
Rain clothes shop,	<i>ü-i tien</i>	雨衣店
Rice shop,	<i>mi tien</i>	米店
Saddler's,	<i>ma-an tien</i>	馬鞍店
Salt shop,	<i>ien tien</i>	鹽店
„ goods shop,	<i>hsien-ho hang</i>	鹹貨行
Sedan-chair maker's	<i>kiao-ts'i tien</i>	轎子店
„ office for hiring,	<i>kiao hang</i>	轎行
Silk thread shop,	<i>sü-sien tien</i>	絲線店
„ mercer's,	<i>ch'eo-tuan tien</i>	綢緞店
Silversmith's,	<i>sheo-shih tien</i>	首飾店
Spectacle maker's,	<i>ien-king tien</i>	眼鏡店
Stationer's,	<i>chü tien</i>	紙店
Steelyard maker's,	<i>teng-tsü (or ch'ei g) tien</i>	戥子(秤)店

TRADE.—NAMES OF WORKMEN.

Stocking shop,	<i>uah-tsi tien</i>	襪子店
Stonemason's,	<i>shih-tsiang tien</i>	石匠店
String shop,	<i>ma-sheng tien</i>	麻繩店
Tailor's shop,	<i>ts'ai-feng tien</i>	裁縫店
Tavern,	<i>tsiu kuan</i>	酒館
Tea shop,	<i>ch'a kuan</i>	茶館
„ (in leaf) shop,	<i>ch'a-ieh tien</i>	茶葉店
Tile shop,	<i>chuan-na hang</i>	磚瓦行
Tin-foil factory,	<i>sih-poh fang</i>	錫鉛坊
Trinkets, shop for sale of,	<i>king-ho tien</i>	京貨店
Tobacco shop,	<i>ien tien</i>	煙店
„ pipe maker's,	<i>ien-tai tien</i>	烟袋店
Umbrella shop,	<i>ā-san tien</i>	雨傘店
Wheelwright's shop,	<i>ch'ei-tsiang tien</i>	車匠店
Wine shop,	<i>tsiu tien</i>	酒店
Wood-yard,	<i>muh-liao hang</i>	木料行

TRADE—NAMES OF WORKMEN.

Bamboo worker,	<i>mieh-tsiang</i>	篾匠
Barber,	<i>t'i-t'eo si-fu</i>	剃頭師傅
Blacksmith,	<i>ti'eh-tsiang</i>	鐵匠
Brass finisher,	<i>t'ong-tsiang</i>	銅匠
Carpenter,	<i>muh-tsiang</i>	木匠
Carver,	<i>tiao-tsiang</i>	雕匠
Caulker,	<i>nien-tsiang</i>	艚匠
Cooper,	<i>t'ong-tsiang</i>	桶匠
Dyer,	<i>ran-tsiang</i>	染匠
Engraver,	<i>k'eh-tsi-tsiang</i>	刻字匠
Handicraft, skill,	<i>sheo-i</i>	手藝匠
Leather worker,	<i>p'i-tsiang</i>	皮匠
Painter,	<i>ts'ih-tsiang</i>	漆匠
Paper hanger,	<i>piao-hu-tsiang</i>	裱糊匠
„ maker,	<i>chi-tsiang</i>	紙匠
Pewterer,	<i>sih-tsiang</i>	錫匠
Silversmith,	<i>in-tsiang</i>	銀匠
Stonemason,	<i>shih-tsiang</i>	石匠
Tailor,	<i>ts'ai-feng si-fu</i>	裁縫師傅
Tinker,	<i>siao-lu-tsiang</i>	小爐匠
Umbrella maker,	<i>san-tsiang</i>	傘匠
Weaver,	<i>ki-tsiang</i>	織匠
Workman, a,	<i>kong-ren</i>	工人

TRAVELLING GENERALLY.

Adventurer,	<i>kiang-hu-k'eh</i>	江湖客
Baggage,	<i>hsing-li</i>	行李
Barrowman,	<i>t'ui-ch'æ-tih</i>	推車的
Bed-bag, Chinese,	<i>pei-o t'ao-tsi</i>	被窩套子
Bedding,	<i>p'u-kai</i>	鋪蓋
„ to do up,	<i>k'uen p'u-kai</i>	捆鋪蓋
„ to undo,	<i>ta-k'ai p'u-kai</i>	打開鋪蓋
„ wrapper, Chinese,	<i>sien t'an-tsi</i>	線毯子
Bed-matting, sheet of,	<i>ih-ch'uang sih-tsi</i>	一牀蓆子
Bespattered with mud,	{ <i>chan-liao ih-shen-tih</i> <i>ni-pa</i>	{ 沾了一身泥巴
Box, bamboo,	<i>mieh-siang</i>	篾箱
„ skin,	<i>p'i-siang</i>	皮箱
„ wood,	<i>muh-siang</i>	木箱
Bundle, a traveller's,	<i>pao-fuk</i>	包裹
Burden of goods, one,	<i>ih-tan tong-si</i>	一擔東西
Carefully look after your things,	{ <i>iao liu-shen chao-hu</i> <i>tong-si</i>	{ 要留神東西
Careless, don't be,	<i>puk iao ta-i</i>	不要大意
Carry between two men,	<i>kang-t'ai</i>	扛抬
Carrying pole,	<i>pien-tan</i>	扁擔
Cash bag,	<i>ts'ien-tah-tsi</i>	錢袋子
Clothes box,	<i>i-siang</i>	衣箱
Collect your things together,	<i>sheo-shih tong-si</i>	收拾東西
Coolie,	<i>t'iao-fu</i>	挑夫
„ call a,	<i>han ko t'iao-fu lai</i>	喊個挑夫來
Coolies, settle with,	<i>k'ai-fah k'ieh-ts'ien</i>	開發腳錢
Cord, a length of,	<i>ih-ken soh, or sheng-tsi</i>	一根索繩子
Count the goods,	<i>tien tong-si</i>	點東西
Experienced,	<i>kien-ko shü-mien</i>	見過世面
Fair winds accompany you, may,	<i>shuen feng siang-song</i>	順風相送
Good luck to you,	<i>kong-hsi fah ts'ai</i>	恭喜發財
Hamper, a,	<i>leo-tsi</i>	簍子
Handsomely, treat us, Sir,	<i>hao-k'an tien lao-ie, a</i>	{ 好看點老 爺阿
Hat box,	<i>mao hoh-ts'</i>	帽盒子
Lantern,	<i>teng-long</i>	燈籠
Odds and ends,	<i>ling-sui (or sing) tong-si</i>	零星東西
Oiled paper,	<i>iu-chi</i>	油紙
Passage money,	<i>shui-k'ieh-ts'ien</i>	水腳錢

Passport, a,	<i>ku-chao</i>	護照
Personal belongings,	<i>sui-shen-tai-tih tong-si</i>	隨身帶的
Pickpocket,	<i>p'a-sheo</i>	扒手
Provision basket,	<i>ho-shih lan-tsi</i>	火食籃子
Public business, to be on,	<i>iu kong-si</i>	有公事
Sharper, a,	<i>kuano-kuen</i>	光棍
Tickets,	<i>p'iao-tsi</i>	票子
„ gentlemen, take your,	<i>k'eh-ren sie p'iao</i>	客入寫票
Tobacco pipe,	<i>ien-tai</i>	煙袋
Travel, to,	<i>ch'uh-men</i>	出門
„ a long journey,	<i>ch'uh ien men</i>	出遠門
„ by stages,	<i>tuan p'an tseo</i>	短盤走
„ the same road,	<i>ih-lu tseo</i>	一路走
Travelled before, he has not,	<i>t'a muh u ch'uh-ko men</i>	他沒有出
Travelling alone, are you? <i>lit.</i>	<i>muh iu tai ko ren ma?</i>	沒有帶個
have you not brought a man		
with you?		人嗎
Travelling expenses,	<i>p'an-ch'an; p'an-fei</i>	盤纏、盤費
Umbrella,	<i>ü-san</i>	雨傘
„ close an,	<i>sheo san</i>	收傘
„ open an,	<i>ta san</i>	打傘
Unsatisfied, people are always,	<i>ren sin puh-tsuh</i>	人心不足
„ still, eh?	<i>ni hai-teh tseng ma?</i>	你還得爭嗎
Wadded coverlet,	<i>mien-peï</i>	絨被
Waterproof cloth,	<i>iu-pis</i>	油布
„ paper,	<i>iu ch'ä</i>	油紙
Wet through,	<i>i-shang ta-shih-liao</i>	衣裳打濕了
Wine money,	<i>tsiu-ts'ien</i>	酒錢
Woollen rug,	<i>rong tan-tsi</i>	絨毯子

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TRAVELLING BY BOAT.

|                  |                           |       |
|------------------|---------------------------|-------|
| Anchor,          | <i>mao</i>                | 錨     |
| „ let go the,    | <i>p'ao-mao</i>           | 拋錨    |
| „ raise the,     | <i>k'i-mao</i>            | 起錨    |
| Back out,        | <i>tao-k'ai</i>           | 倒開    |
| „ water,         | <i>pei-tsiang</i>         | 背漿    |
| Bank,            | <i>p'o or an</i>          | 坡岸    |
| Bend,            | <i>uan-tsi</i>            | 灣子    |
| Bend, head-wind, | <i>ting-feng-uan-tsi</i>  | 頂風灣子  |
| Blow,            | <i>kuah (or k'i) feng</i> | 颳(起)風 |
| Boat,            | <i>ch'uan</i>             | 船     |

TRAVELLING BY BOAT.

|                                  |                              |       |
|----------------------------------|------------------------------|-------|
| Boat, small row-,                | <i>san-pan, hua-tsi</i>      | 三板划子  |
| Boat-hook,                       | <i>uan-tsi</i>               | 挽子    |
| Boat office,                     | <i>ch'uan hang</i>           | 船行    |
| Boat office commission,          | <i>hang-fei</i>              | 行費    |
| Boat-pole,                       | <i>kao-tsi</i>               | 篙子    |
| Business centre ; wharf ; jetty, | <i>ma-t'eo</i>               | 碼頭    |
| Capstan,                         | <i>tsiang-k'ün chu</i>       | 將軍柱   |
| Captain,                         | <i>ch'uan-chu</i>            | 船主    |
| „                                | <i>kuan-ch'uan-rí-tih</i>    | 管船兒的  |
| „                                | <i>ch'uan-lao-pan</i>        | 船老板   |
| Cast off,                        | <i>k'ai-t'eo</i>             | 開頭    |
| Chain,                           | <i>lien-tsi</i>              | 鍊子    |
| Cover over,                      | <i>chæ-kai</i>               | 遮蓋    |
| Covering over boat, arched,      | <i>kong-p'eng</i>            | 弓篷    |
| Coxswain,                        | <i>t'ai-kong</i>             | 艄公    |
| Cross a canal, or river,         | <i>ko ho ; ko kiang</i>      | 過河過江  |
| Customs, pass,                   | <i>ko kuan</i>               | 過關    |
| „ barrier, pass,                 | <i>ko li-kin k'ia-tsi</i>    | 過釐金卡子 |
| Crew ; assistants,               | <i>ho-ki</i>                 | 夥計    |
| Deck boards,                     | <i>ts'ang-pan</i>            | 艙板    |
| Deep,                            | <i>shen</i>                  | 深     |
| Deliver goods,                   | <i>kiao-sie</i>              | 交卸    |
| Discharge cargo,                 | <i>sie-ho</i>                | 卸貨    |
| Ferry,                           | <i>pai-tu</i>                | 擺渡    |
| Flag,                            | <i>k'i-tsi</i>               | 旗子    |
| Forecastle,                      | <i>t'eo-ts'ang</i>           | 頭艙    |
| Forked river,                    | <i>ho-ch'a</i>               | 河岔    |
| Gale,                            | <i>k'uang-feng ; ta-feng</i> | 狂風大風  |
| Galley,                          | <i>ho-ts'ang</i>             | 火艙    |
| Go aboard,                       | <i>shang ch'uan</i>          | 上船    |
| „ ashore,                        | <i>shang p'o ; shang an</i>  | 上坡上岸  |
| „ down the stream,               | <i>hsia-shui</i>             | 下水    |
| „ up the stream,                 | <i>shang-shui</i>            | 上水    |
| Helm, port the,                  | <i>li-to</i>                 | 裏舵    |
| „ starboard the,                 | <i>uai-to</i>                | 外舵    |
| Helmsman,                        | <i>to-kong</i>               | 舵公    |
| Hire a boat,                     | <i>kiao (or ku) ch'uan</i>   | 叫雇船   |
| „ a crew,                        | <i>ts'ing ho-ki</i>          | 請夥計   |
| Hoist a flag,                    | <i>ch'æ-k'i</i>              | 扯旗    |
| Hold, the,                       | <i>ts'ang</i>                | 艙     |
| Ladle for washing decks,         | <i>kiao-p'iao</i>            | 澆瓢    |

|                                  |                       |      |
|----------------------------------|-----------------------|------|
| Load, to,                        | <i>chuang-ho</i>      | 裝貨   |
| Machinery,                       | <i>ki-k'i</i>         | 機器   |
| Main hold,                       | <i>uei-ts'ang</i>     | 桅艙   |
| Man-of-war,                      | <i>ping-ch'uan</i>    | 兵船   |
| Mast,                            | <i>uei</i>            | 桅    |
| „ lower the,                     | <i>mien-uei</i>       | 桅免   |
| „ step the,                      | <i>shu-uei</i>        | 桅堅   |
| May a happy star light your way! | <i>ih-lu fuk-sing</i> | 一路福星 |
| Mop,                             | <i>si-pa</i>          | 洗把   |
| Oar,                             | <i>tsiang or lu</i>   | 槳櫓   |
| Paddle boat,                     | <i>ming-luen</i>      | 明輪   |
| Passage in a vessel, take a,     | <i>tak-ch'uan</i>     | 搭船   |
| Passengers, take on,             | <i>tak-k'eh</i>       | 搭客   |
| Passenger boat,                  | <i>min-ch'uan</i>     | 民船   |
| Pirates,                         | <i>k'iang-tao</i>     | 強盜   |
| Pole, to,                        | <i>hsia-kao</i>       | 下篙   |
| Rapid, a,                        | <i>t'an</i>           | 灘    |
| „ shoot a,                       | <i>fang-t'an</i>      | 放灘   |
| „ pilot of a,                    | <i>fang-t'an-tih</i>  | 放灘的  |
| Row,                             | <i>t'ang-tsiang</i>   | 槳    |
| Rudder,                          | <i>to</i>             | 舵    |
| Sail,                            | <i>p'eng</i>          | 篷    |
| „ lower,                         | <i>loh-p'eng</i>      | 落篷   |
| „ set,                           | <i>la-p'eng</i>       | 拉篷   |
| „ haul up,                       | <i>ch'æ-p'eng</i>     | 扯篷   |
| Saloon,                          | <i>kuan-ts'ang</i>    | 官艙   |
| Screw (of a steamer),            | <i>an-luen</i>        | 暗輪   |
| Scull a, or sweep,               | <i>lu</i>             | 櫓    |
| „ to,                            | <i>iao-lu</i>         | 搖櫓   |
| Shallow,                         | <i>ts'ien</i>         | 淺    |
| Shore-plank,                     | <i>t'iao-par</i>      | 跳板   |
| „ in position, place the,        | <i>tak-t'iao</i>      | 搭跳   |
| Skiff,                           | <i>hua-tsi</i>        | 划子   |
| Smuggled goods, search for,      | <i>ch'a si-ho</i>     | 查私貨  |
| Steamer,                         | <i>ko-luen-ch'uan</i> | 火輪船  |
| Steer, see Helm, Helmsman,       |                       |      |
| Stop a steam vessel,             | <i>t'ing luen</i>     | 停輪   |
| Storm,                           | <i>feng-pao</i>       | 風暴   |
| Support for the hand,            | <i>fu-sheo</i>        | 扶手   |
| Tidal water,                     | <i>ch'ao-shui</i>     | 潮水   |



|                            |                     |     |
|----------------------------|---------------------|-----|
| Tide,                      | <i>ch'ao</i>        | 潮   |
| „ ebb,                     | <i>t'ui-ch'ao</i>   | 退潮  |
| „ flood,                   | <i>lai-ch'ao</i>    | 來潮  |
| „ high,                    | <i>p'ing-ch'ao</i>  | 平潮  |
| Tie a rope,                | <i>ki sheng-tsi</i> | 繫繩子 |
| Tow or track,              | <i>la k'ien</i>     | 拉緯  |
| Towing, cease,             | <i>sheo t'an</i>    | 收探  |
| „ rope,                    | <i>t'an-tsi</i>     | 探子  |
| „ or tracking yoke,        | <i>k'ien-pan</i>    | 緯板  |
| Walking-beam of an engine, | <i>t'ien-p'ing</i>  | 天平  |
| Water,                     | <i>shui</i>         | 水   |
| „ communication,           | <i>shui-lu</i>      | 水路  |
| Weigh anchor,              | <i>k'i-mao</i>      | 起錨  |
| Wind,                      | <i>feng</i>         | 風   |
| „ fair,                    | <i>shuen-feng</i>   | 順風  |
| „ head,                    | <i>ting-feng</i>    | 頂風  |
| Work a boat,               | <i>long ch'uan</i>  | 擺船  |

TRAVELLING BY ROAD

|                              |                                   |              |
|------------------------------|-----------------------------------|--------------|
| Axletree,                    | <i>ch'ae-cheo-tsi</i>             | 車軸子          |
| Awning over the horse,       | <i>ch'ae-p'eng</i>                | 車棚           |
| Barrow with four handles,    | <i>rü-pa-sheo-tih ch'ae-tsi</i>   | { 二把手的<br>車子 |
| Bit,                         | <i>tsioh-tsi</i>                  | 嚼子           |
| Bread, steamed,              | <i>mo-mo</i>                      | 饅饅           |
| Brick bed, a,                | <i>ih-p'u k'ang</i>               | 一鋪炕          |
| Bridle, a,                   | <i>long-t'eo</i>                  | 韁頭           |
| Bridle reins,                | <i>kiang-sheng</i>                | 韁繩           |
| Bring a kettle of hot water, | <i>na hu k'ai shui tai</i>        | 擎壺開水來        |
| Buttocks,                    | <i>p'i-ku</i>                     | 屁股           |
| Camel, a,                    | <i>loh-t'o</i>                    | 駱駝           |
| Cart, a,                     | <i>ih-ch'eng (or liang) ch'ae</i> | 一乘(輛)車       |
| „ to alight from a,          | <i>hsia ch'ae</i>                 | 下車           |
| „ a baggage,                 | <i>ta-ch'ae</i>                   | 大車           |
| „ engage a,                  | <i>kiao ch'ae</i>                 | 大車           |
| „ to load a,                 | <i>chuang ch'ae</i>               | 裝車           |
| „ to mount a,                | <i>shang ch'ae</i>                | 上車           |
| „ office for hiring a,       | <i>ch'ae hang</i>                 | 車行           |
| „ a passenger,               | <i>kiao-ch'ae</i>                 | 轎車           |

|                                 |                         |      |
|---------------------------------|-------------------------|------|
| Cart, take a passage by,        | <i>tah ch'æ</i>         | 搭車   |
| „ start a,                      | <i>k'ai ch'æ</i>        | 開車   |
| „ yoke a,                       | <i>t'ao ch'æ</i>        | 套車   |
| „ rut,                          | <i>ch'æ-ch'eh</i>       | 車轍   |
| Quarter,                        | <i>kan-ch'æ-tih</i>     | 趕車   |
| Contract to take goods, a,      | <i>ch'eng-lan</i>       | 承攬   |
| Urtain of a carriage,           | <i>ch'æ-uei-tsi</i>     | 車帷子  |
| Donkey, a,                      | <i>ih-p'ih lü-tsi</i>   | 一匹驢子 |
| Eggs, fry,                      | <i>tsien tan</i>        | 煎蛋   |
| „ steam,                        | <i>t'uen tan</i>        | 燉蛋   |
| „ scrambled or buttered,        | <i>ch'ao tan</i>        | 炒蛋   |
| Exceed the usual day's journey, | <i>p'o chan tseo</i>    | 破站   |
| Fed to the full—(animals),      | <i>uei pao-liao</i>     | 飽了口  |
| Feed animals,                   | <i>uei seng-k'eo</i>    | 餵牲口  |
| Fodder,                         | <i>ts'ao-liao</i>       | 草料   |
| Fore legs,                      | <i>ts'ien-t'ui</i>      | 前腿   |
| Girth,                          | <i>tu-tai</i>           | 肚帶   |
| Gratuities by the way,          | <i>ien-tu Kao-shang</i> | 沿途犒賞 |
| Halt for dinner,                | <i>ta-tsien</i>         | 打尖   |
| Hames,                          | <i>kiah-pang</i>        | 夾膀   |
| Hind legs,                      | <i>heo-t'ui</i>         | 後腿   |
| Hoof,                           | <i>t'i-tsi</i>          | 蹄子   |
| Horse,                          | <i>ih-p'ih ma</i>       | 一匹馬  |
| Horse's mane,                   | <i>ma-tsong</i>         | 馬騮   |
| „ neck,                         | <i>ma-poh-tsi</i>       | 馬脖子  |
| „ -shoe,                        | <i>chang-tsi</i>        | 馬掌子  |
| Inn,                            | <i>tien</i>             | 店    |
| „ stay at an,                   | <i>chu-tien</i>         | 住店   |
| „ stop at an,                   | <i>hsieh-tien</i>       | 歇店   |
| Jaw, lower,                     | <i>hsia ia-pang</i>     | 下牙   |
| „ upper,                        | <i>shang ia-pang</i>    | 上牙   |
| Landlord ; proprietor,          | <i>chang-kuei-tih</i>   | 掌櫃的  |
| Lead a horse about to cool,     | <i>liu ma</i>           | 遛馬   |
| Load pack mules,                | <i>sah t'o-tsi</i>      | 撒驢子  |
| Money, to advance,              | <i>fu ts'ien</i>        | 付錢   |
| „ for table expenses,           | <i>ho-shih-ts'ien</i>   | 火食錢  |
| Mountain chairs,                | <i>teo-tsi</i>          | 筴子   |
| Mule litter,                    | <i>t'o-kiao</i>         | 駝轎   |
| „ office for hiring-a,          | <i>lo hang</i>          | 駝行   |
| „ to roll as a,                 | <i>ta-kuen-rī</i>       | 打滾   |
| Nasal bone,                     | <i>pi-liang-kuh</i>     | 鼻梁骨  |

TRAVELLING BY ROAD.

|                                  |                               |        |
|----------------------------------|-------------------------------|--------|
| Nave of a wheel,                 | <i>luen-kuh</i>               | 輪轂     |
| Nostril,                         | <i>pi-k'ong-ien</i>           | 鼻孔     |
| Railway,                         | <i>ho-luen ch'æ</i>           | 火車     |
| Reckon accounts,                 | <i>suan chang</i>             | 算賬     |
| Reins,                           | <i>p'ei-t'eo</i>              | 轡頭     |
| Ribs,                            | <i>hsieh-pa-kuh</i>           | 脅巴     |
| Ride a horse,                    | <i>k'i ma</i>                 | 騎馬     |
| Road journey,                    | <i>han-lu</i>                 | 旱路     |
| Room, best,                      | <i>shang-fang</i>             | 上房     |
| „ side,                          | <i>siang-fang</i>             | 廂房     |
| Saddle, a,                       | <i>an-tsü</i>                 | 鞍子     |
| „ a donkey,                      | <i>pei lü-tsü</i>             | 鞵子     |
| „ a horse,                       | <i>pei ma</i>                 | 備馬     |
| Shoe a horse,                    | <i>ting chang-tsü</i>         | 釘掌     |
| Spokes of a wheel,               | <i>ch'æ-uang-tsü</i>          | 車輞     |
| Stables,                         | <i>ma-hao</i>                 | 馬號     |
| Stirrup,                         | <i>teng-tsü</i>               | 馬鐙     |
| Take to the road,                | <i>k'i han</i>                | 起旱     |
| Tie up a horse,                  | <i>shuan ma</i>               | 拴馬     |
| Traces,                          | <i>ch'æ-t'ao</i>              | 套路     |
| Travel quickly,                  | <i>kan lu</i>                 | 趕路     |
| Trough,                          | <i>ma-ts'ao</i>               | 馬槽     |
| Turn a corner,                   | <i>chuan uan</i>              | 轉灣     |
| Water animals,                   | <i>in shui</i>                | 飲水     |
| Way to the capital, is this the, | <i>shang king shü lu ma?</i>  | 上京是路嗎  |
| „ which is the best?             | <i>na ih-t'iao lu hao ni?</i> | 那一條路好呢 |
| Wheel-barrow,                    | <i>ih-pu siao-ch'æ</i>        | 一步小車   |
| Whip,                            | <i>pien-tsi</i>               | 鞭子     |

奉 憲 官 契

立承攬車戶人杜洪榜等今在漢鎮

攬到

巴開

先生

名下聖書大小四箱共車乙輛送

至周家口客便交卸當日言定每車腳價大錢每斤廿  
四文扣算一票一車共該大錢十串零六百八十文當  
日先交過上脚大錢捌串文下存大錢貳串六伯八十  
文隨路付車戶支用如有關津渡口客人承管貨物短  
少車戶包賠今恐無憑立此車契存照沿途犒賞每車

至日每車每人酒錢隨送

憑行 段 義 生 發

光緒拾三年桃月廿日發

一路福星



LEGAL PUBLIC AGREEMENT.

---

Barrowman *Tu Hong-pang* and others, draw up a contract. They now, in the mart of *Hankow*, contract with Messrs. *Pa* and *Wen*, to take to *Cheo-kia-k'eo* four boxes, large and small, of Scriptures, in all one barrow-load ; to be unloaded at the customer's convenience. At the time of making the contract, it is agreed that the price per catty on every barrow, be 24 large cash. It is reckoned that for this agreement for one barrow, in all the sum of 10,680 large cash is due. At the present time the first instalment of 8,000 large cash is handed over ; the balance of 2,680 large cash to be paid to the barrowman for use on the road.

Should there be Customs barriers, fords or ferries on the way, the hirer undertakes all control : should there be any deficiency in the goods, the barrowman undertakes to make it good. Lest there should be no proof, this barrow agreement is now drawn up to be retained as evidence.

Gratuity to each barrowman by the way—cash.

The amount of wine money to be given to each barrowman on arrival, is left to the hirer.

Issued through the *Tuan I-seng* Barrow Office.

Issued in the 13th year of *Kuang-si*, Peach (i.e. 3rd) moon, 20th day.

May a happy star light your way !

---

官

契

襄陽府襄陽縣船戶文邦福今有自己編子船壹隻在於漢口河下憑行承攬裝到

義先生名下行旅書箱壹載前往老河口交卸當日三面言定共水脚九八大錢貳拾陸串伍伯文其貨上船小心遮蓋不致上漏下濕短少數目如有此情船戶願照地頭時價賠還批關納料客船各管成交之後兩無退悔今恐無憑立此船契存照

本船實裝

衣書箱行旅零碎等件隨客

水脚憑行當付貳拾串零伍伯文下計錢陸串文沿途隨付

武昌關料在客

安陸關料在客

火食每天陸拾文

憑行部萬新茂

光緒十三年四月二十二日船戶文邦福十



順風相送

LEGAL AGREEMENT.

---

The boatman *Wen Pang-fuh*, native of *Siang-iang Fu*, *Siang-iang Hsien*—his own boat, of the kind called *pien-tsü*, now lying in the river at *Hankow*,—contracts through the under-mentioned Boat Office to take Mr. *I*, with baggage and book boxes, one cargo, to *Lao-ho-k'eo*, and to discharge there.

The price decided this day in the presence of the three parties is 26,500 large cash of 98 to the 100.

Care shall be taken in getting the goods on board, to cover them up, that they be not damaged by leakage from above or damp from below, and that there shall be no deficiency in the number of packages. Should there be anything of this sort, the boatman is willing to make all good at current local rates. Passenger and boatman will each pay his own Customs dues. After the completion of the bargain neither party shall draw back; and now, lest there should be no proof, this boat agreement is drawn up to be retained as evidence.

This boat truly carries clothes-boxes, book-boxes, baggage and sundries at the discretion of the passenger.

20,500 cash is at present advanced through the Boat Office; the balance of 6,000 cash to be advanced on the road.

The Customs charges at *Wu-chang* and *An-luh* rest with the passenger.

Money for offering to the gods by the way included.

Food each day for each honourable person, 60 cash.

Through the licensed Boat Office *Wan-sin-meo*.

Signed on the 22nd day of the 4th moon of the 13th year of *Kuang-sü*, by the boatman *Wen Pang-fuh*.

May you have peace by land and water! [inscription on the scroll.]

May favouring breezes accompany you!

---

協同  
慶記 憑票滙到

帕格道先生足紋銀式伯玖拾壹兩式錢整言定  
在蘭州本號見票遲<sub>三五</sub>天無利交還不悞此據

無砧其平卽照涇市平比兌此批

呼文在經手

朱慕廷書

光緒十三年閏四月初七日  
漢協同  
口慶記 立



MONEY DRAFT—TRANSLATION.

The firm of *Hsieh-t'ong-k'ing*, according to this Document, remits to Mr. *P'a Keh-tao*, Tael 291.20 of pure silver. It is agreed that on presentation of this Agreement, the firm in *Lan-cheo* pay this amount without interest at three or five days' sight without delay. Whereof this draft is the evidence.

*Note*.—No weights are sent; the exchange is effected according to the *King-shū* scale.

Negotiated by *Hu Uen-tsai*.

Written by *Chu Mo-t'ing*.

Drawn up by the Hankow branch of the firm *Hsieh-t'ong-k'ing* in the 13th year of *Kuang-sü*, intercalary 4th moon, 7th day.

MONEY RECEIPT.

今收到九江太吉普局寄來英洋元  
贛州  
耶穌堂  
此條伊先生收到存驗  
日月和爲貴收條

TRANSLATION.

Now received through the honourable *Kih-p'u* (post) office, *Kiu-kiang*, a remittance of—Mexican Dollars.

(Dated) *Kan-cheo* (Fu), Jesus Hall, the —day of the—month. Receipt of *Ho Uei-kuei*.

This receipt may be kept by Mr. *I* as evidence.

護 照

大英欽命駐劄

管理本國通商事務領事官

爲

給發護照事照得天津條約第九款內載英國民人准聽持照前往內地各處遊歷通商執照由領事官發給由地方官蓋印經過地方如飭交出執照應可隨時呈驗無訛放行僱船僱人裝運行李貨物不得攔阻如其無照其中或有訛誤以及有不法情事就近送交領事官懲辦沿途止可拘禁不可凌虐等因現據本國教士稟稱欲由前赴遊歷請領護照前來據此本領事查該人素稱妥練合行發給護照應請大清各處地方文武員弁驗照放行務須隨時保衛以禮相待經過關津局卡幸毋留難攔阻爲此給與護照須至護照者

右照給教士

收執

一千八百八十四年五月初二日  
光緒十年四月初八日 給

大清欽命分守

整飭海防兼管水利兵備道

加印

限壹年銷繳

## PASSPORT—TRANSLATION.

The Consul——, stationed by Her Britannic Majesty's command at——, to attend to British trade interests ;

IN THE MATTER of granting a Passport. Whereas it is stated in the Ninth Article of the Treaty of Tientsin that " British subjects holding a passport are allowed to proceed into all parts of the interior, for the purposes of travel and trade. The passport must be granted by the Consul and counter-sealed by the Local Official. If the holder of the passport is requested to produce his passport, in the places through which he passes, he is in duty bound to do so, at all times, for examination ; and if there be no falsity in it he is to be allowed to proceed. In engaging boats, and hiring men, for the transport of baggage and goods, no obstruction is to be offered. If he be without a passport, or if there be untruth in it, or if he act unlawfully, he may be handed over to the nearest Consul to be dealt with ; on the way, he may only be kept in custody, not maltreated."

(N.B.—等 因 marks the end of a quotation.)

It appears that at the present time the English Missionary... petitions, stating that he desires to proceed from this place to ..... and has come forward to request a passport.

In accordance with this, the Consul, having ascertained that the aforesaid person has hitherto borne a good character, grants him a passport, and, as in duty bound, requests the local Imperial Chinese officials, civil and military, to allow him to proceed, after examining his passport ; to protect him at all times ; and to treat him with courtesy. In passing guard-houses, ferries and customs barriers it is hoped no hindrances will be offered. On which account this passport is granted. Let this passport come to the applicant.

The above passport is granted to Missionary.....to receive and retain.

Granted 1884, 5th month, 2nd day ; being the 10th year of Kuang-sü, 4th month, 8th day.

Countersealed by the Intendant of.....appointed by Chinese Imperial command with control over coast defence, and in charge of water communications ; having also troops at command.

To be cancelled in one year.

# STYLE OF ADDRESSING ENVELOPE.

BACK.

FACE.

|                               |                                                                                            |
|-------------------------------|--------------------------------------------------------------------------------------------|
| <p>護菊月望日封</p> <p>收到此信即付回音</p> | <p>內要信煩貴局送至武昌府城內胭脂山投</p> <p>耶穌堂內交</p> <p>巴先生甫子成</p> <p>收啟</p> <p>自開封府北門內寄緘</p> <p>切勿延遲</p> |
|-------------------------------|--------------------------------------------------------------------------------------------|

## TRANSLATION OF FACE.

The enclosed important letter (I will) trouble the honourable office to forward to *Wu-ch'ang Fu*, *Ien-chi* Hill, inside the city, and deliver to Mr. *Pa* named *Tsi-ch'eng*, at Jesus' Hall, to receive and open.

Sealed and sent from inside the North Gate, *K'ai-feng Fu*.

## TRANSLATION OF BACK.

On no account delay.

Protected and sealed on 15th day of Chrysanthemum (i.e. 9th moon).

On receipt of this letter at once send an answer.



DEED OF RENTAL.

約 租

立租約人

今憑中租到

某名下樓房壹所坐落西門內牌樓大街坐西朝東門面前後壹排捌間天井四方廂屋廚灶自行修理己用所有門板窗隔水井俱全前後大門自行出入當日三面言明每月租洋元整按月支取不得短少所有收拾大工均歸房主如掃房拾漏東工客點此事兩相情愿並無異說今欲有憑立此租約存照

光緒八年杏月初九日立租約人

憑中人

押 押 押

TRANSLATION.

Mr. ....who draws up this Deed, at present through middlemen rents to Mr. ....one house with upper storey, situated inside the Chinese west gate, on the Honorary Portal high street and facing east. From back to front there are eight divisions (made by the framework of the house) and four yards. The side rooms, kitchen and range, shall be put in repair by the tenant for his own use. All doors, partitions, windows and wells are complete. The front and back doors are free to the tenant to go in and out by.

At the present time it is clearly stated in the presence of three parties, that the monthly rental is....dollars, payable in advance without deficiency.

It falls to the lot of the landlord to attend to all extensive repairs ; in the case of leakage, etc., the landlord shall pay for labour, and the tenant for the workmen's refreshment.

Both parties agree to this, without any contrary statement. Desiring to have some proof, they now draw up this Deed of Rental to be retained as evidence.

Signed in the 8th year of *Kuang-sü*, Apricot (i.e. 2nd) month, 9th day, by. ....who draws up this Deed of Rental.

Attested by Middlemen.....

契 賣

立永租基地文契人 今因兵燹後正用不足央中說合情愿將祖遺租與  
 某名下 自置受分祖產坐落水西門外大街接官廳隔壁門面樓房七間  
 前至後七進天井四方墻脚四至開批于後自租之後聽憑起執業當日憑  
 中三面言明時值永租英洋 元整當時銀契兩交並無異說倘有本家  
 親族外人爭論與租主無涉有賣主一面承當所有前手老紅契因兵燹業  
 已失落無存倘以後查出以作廢紙無用今有年單執照交租主執業此事  
 兩相情愿無得異言立此文契存照

計開四至

東至張姓墻脚爲界 西至陳姓花園爲界 南至官街石路爲界 北  
 至鉄造坊口大街爲界

道光元年桂月念日立永租人

憑中人

押 押 押 押

DEED OF SALE—TRANSLATION.

~~~~~  
Mr.draws up this Deed of Perpetual Rental.

At present, because impoverished by the rebellion, he has invited middlemen to state he is willing to rent (the property), bequeathed by his ancestors, to Mr.for his own possession, to receive and divide as ancestral patrimony.

It is situated outside the water west gate on the main street, next door to the Welcome Mandarin Lodge. It is a storied house with seven divisions (formed by the framework of the house), from front to back seven rows of buildings and four yards; the foundations and four boundaries are noted below.

On and after the date of rental it shall be at the disposal of the Perpetual Tenant to hold as his own property.

At the time of rental through the middlemen, in the presence of three parties, the present value of the Perpetual Rental is stated clearly to beDollars. At the time of the transaction both silver and deeds were handed over by the respective parties without any dissent.

Should any (of the Landlord's) family, relatives or clansmen, or any outsiders make difficulty, it is no concern of the Perpetual Tenant—the Landlord takes the sole responsibility.

Because nothing is retained of old Red Deed (the Deed with an official seal) already lost in the rebellion, anything that may hereafter be discovered shall be regarded as valueless as waste paper. At the present time the Yearly Receipt and Warrant (issued by local officials in place of legal documents lost in the rebellion) are handed over to Perpetual Tenant to hold as his own.

This matter is willingly agreed to by both parties and must not be departed from. This deed is drawn up to be retained as evidence.

Statement of the four boundaries :—

East boundary to foundation of Mr. *Chang's* wall.

West boundary to Mr. *Ch'en's* flower garden.

South boundary to stone-paved Public Street.

North boundary to entrance of Iron Foundry, main street.

Signed by Mr.....who draws up Deed of Perpetual Rental in first year of the Emperor *Tao-kuang*, Cassia (*i.e.* 8th) month, twentieth day.

Attested by middlemen.....

NOTE.—The expression Perpetual Rental (承租) is preferable to the word purchase (買) in transactions between natives and foreigners. As a matter of fact there is no difference between the two as to permanence.

DIALOGUE WITH AN ENQUIRER.

叙談真道

門口來了客。請他到客房。倒兩碗茶來。請坐。貴姓。不敢。沒有領教。豈敢。敝姓鮑。不敢。敝姓張。府上在那裏。安慶府。啊。首府。豈敢。請教貴國是那一個。敝國英國。貴庚。空長三十三歲。幾位令郎。四個。先生有德。恭喜你。在我們這裏有幾年。不久。只有十幾年。啊。說話同我們一樣。甚麼話。中國土俗人情一大半。不懂。好說。先生在這裏有甚麼公幹。

A visitor is at the door.

Invite him to the guest hall; pour out and bring two cups of tea.

Please take a seat. What is your honourable name?

How dare I? I have not yet asked yours.

How can I presume? My unworthy name is *Pao*.

Indeed; my name is *Chang*.

Where is your home?

The Prefecture of *An-king*.

Ah! the chief Prefecture.

You are too kind. Please tell me which is your honourable country.

My unworthy country is England.

What is your honourable age?

I have grown up in vain 33 years.

How many sons have you?

Four.

Sir, you are a man of virtue; I congratulate you: how long have you been in our country?

Not long; a little over ten years.

Indeed; your speech is the same as ours.

Not at all; I do not understand the greater half of Chinese customs.

That is your politeness.

What is your business, Sir, in this place?

託福，在這裏教學。我們這裏沒有來過嗎？沒有來過。我們教中的書閣下見過沒有？見過，也曾看過幾本。啊，你這帶的是甚麼書？就是你們教中的一本書。巧得很，是怎麼得的？是我一個朋友買的，又轉送給我的。很好，先生看得怎麼樣？好還好，但有好些難明白的地方。不錯，彷彿海有淺有深的地方，請茶以後，談叙談，貴教的書常有上帝兩個字，請教這是指那一位說的？上帝兩個字是指一位大神說的，就是掌管天地的大主宰。啊，就是我們這裏說的玉皇大帝。

Many thanks ; I teach a school.

You have not called here before ?

No ; I have not called before.

Have you, Sir, seen the books of our religion ?

I have ; and looked over a few copies.

Ah ! what book is that you have brought with you ?

It is one of the books of your religion.

Exceedingly strange ! How did you come by it ?

A friend of mine bought it, and made me a present of it.

Very good. What do you think of it ?

Well, it is good ; but many parts of it are hard to understand.

True ! It is like the sea, shallow in some places, and deep in others. But drink some tea, and we will talk about it.

In the books of your honourable religion, I continually meet with the two characters *Shang-ti* ; please tell me to whom they refer.

The two characters *Shang-ti* refer to a great Spirit, who rules heaven and earth.

Oh yes ! the one we speak of as the Gem Emperor.

並不是玉皇，他是人，生在漢朝，姓張，名儀。這麼說這位上帝到底是那一位呢？他就是造化天地萬物的大主宰，比人在先，無始無終，無所不能，無所不在，無所不知的大神。開天闢地不是盤古麼？說到盤古就是渺茫無稽之談，況且出乎情理之外。他是個人，焉能造日月三光，山川草木，和天地人三才呢？豈不是要一位神在三才之上嗎？是的。這句話在理，但這位神造出這許多東西是怎麼造法呢？他比不得人，先要備辦材料，他只說一句話，東西就有了。只用六天的功夫把一切造

By no means; he was a man named *Chang-i*, born in the *Han* Dynasty.

Well, after all, who is this *Shang-ti*?

He is the Creator, the Lord of heaven and earth; existing before man; without beginning or end; an omnipotent, omnipresent, omniscient, great Spirit.

Did not *P'an-ku* create the heavens and the earth?

What is said of *P'an-ku* is vague, indistinct, without evidence and besides utterly unreasonable. He was a man. Can a man create the three lights—sun, moon and stars; the hills, streams and forests; and the three powers—heaven, earth and man? Does it not need a Spirit, who is himself above these three powers?

Yes, this is reasonable. But how did this Spirit create these numerous things?

He is not to be compared with man, who must first prepare material; He only spoke a word, and these things came into existence. Further, He finished the work of creation in six days only.

成。造成東西以後呢。末末了造出兩個人來，
 是一男一女。他現在做甚麼功夫呢。如今他
 保護萬人，賜下各樣的好處給他們，叫四季
 一點不錯亂，如三字經上說，曰春夏，曰秋冬，
 此四時，運不窮。先生說賜他們好處，怎麼見
 得呢。就是下雨，起風出，太陽，曬熟了五穀，叫
 東西生長，叫人有吃的，有穿的，這不是大好
 處嗎。下雨不是龍王管的事麼。不是的，龍王
 也是人捏造的一個鬼神。有好年成，不是土
 地菩薩作主麼。並非菩薩能管的事，難道泥
 塑木雕的偶像能幫人的忙，救人的苦，管人

And after He had finished creating?

Finally, He created two persons, a man and a woman.

What does this Spirit do at present?

He now preserves and nourishes all men; bestows all sorts of good upon them; and causes the four seasons to continue regularly; as the *Three Character Classic* says:—"Spring, summer, autumn and winter revolve continually"

You say, Sir, He bestows good upon them; how do you make that out?

He sends down the rain, causes the wind to blow, and the sun to shine and ripen the Five Grains; causes things to grow that men may have something to eat and wear; is not this great good?

But is it not the Dragon King who governs the rain?

No; the Dragon King also is a demon fabricated by man.

Does not the God of the Earth decide as to a good harvest?

This is a matter which an idol cannot control. What! an idol moulded of clay and carved of wood, able to help man, or save him

的生死嗎，明明是虛假的事。這位神只有一個稱呼麼。不只一個，有好幾個，就是真神，天主，天父，還有耶和華三個字。爲甚麼叫真神。因爲人所稱呼的神是假的，所以添個真字好分別出來。何以叫天主呢。要指明他爲掌管天地的大主宰。講到天父兩個字，這也是要表明他爲天下人的大父親。這個好明白，惟有耶和華三個字，我實在不懂。那怪不得。這三個字是外國的土音，繙出中國的話來，就是自然而有的意思。啊，這明白了。這不過畧畧的述說這位神的來歷，若要說盡他的

in trouble, or control his life or death? This is clearly false,

Has this Spirit only one title?

Not one only; He has several, namely, True God (or Spirit), Lord of Heaven, Heavenly Father, and also Jehovah.

Why is he called the True Spirit?

Because these which men style gods, are false; therefore the character "true" is added to make the distinction clear.

Why called Lord of Heaven?

We wish to indicate that He alone is Ruler of heaven and earth. As to the two characters Heavenly Father, they make it clear that He is the Father of all under heaven.

This is clear enough, but the three characters *Jehovah*, I really do not understand them.

No wonder; these three characters represent foreign sounds. Translated into Chinese they mean "Self-existent."

Ah, that is intelligible.

This is only a brief statement regarding this Spirit; to speak of

作爲、能幹、就是一輩子也說不完。這自然。像這位大神豈不是先生可愛可敬的嗎。是。這不用說。但是還有許多的奧妙我還懂不到。請說給我聽。看你們貴教中的書、常有靈魂兩個字、請教這是怎麼解說。靈魂是人人都有、就是上帝造人的時候所賜的。人不是有三魂七魄麼。非也、只有一個靈魂、一個身體纔成了人。啊、靈魂身體相連。不錯、但是這樣、身體要死、靈魂是不得死的。這奇怪、豈不是身體死了、靈魂沒有了嗎。並不是、若身體死、靈魂也死、人不是和飛禽走獸一樣麼。但

all his power and works would take more than a lifetime.

Of course.

A great God like this, is He not one you, Sir, may love and reverence?

Yes, there is no need to say that. But there is still a great deal of mystery I do not understand.

Please let me know what it is.

In looking over the books of your honourable religion, I constantly meet the two characters *ling-huen*; kindly inform me how they are explained.

Every person has a soul; God bestowed it upon man at his creation.

Has not man three souls and seven spirits?

Not at all; he has one soul and one body—these constitute the complete man.

Ah, I see, the soul and the body are united in one. [tal.

Right; but in this way:—the body is mortal, but the soul immortal.

Well this is strange: is it not the case that when the body dies the soul ceases to exist?

By no means; if both soul and body die, would not men be exactly on a par with birds and animals?

一國都深深的相信靈魂不得死，也不得迴等事。這話是不錯。天下的人不論是那孤魂節、放河燈、請和尚、道士、念經、超度、輪呢。因為貴國的人，年年上墳祭祖先，又守散的話，到底也信服靈魂常活着。怎見得狠講究這些事，就是貴國的人雖然說消麼可以曉得呢。只能以書為憑。我們書上憑今生所作的，或享福、或受罪。這事情怎麼呢。或在天堂、或在地獄。在那裏做甚麼事。遠活著。若永遠活著，到底要在那裏活著。骨肉腐爛，靈魂不消散嗎？不得消散，必永

But if the flesh and bones rot, is not the soul dispersed?

It cannot be dispersed, but will assuredly live for ever.

Well, after all, if it lives for ever, where will it live?

Either in heaven or hell.

What will it do there?

According to the deeds of the present life, it will either enjoy happiness, or suffer the penalty of sin.

How may this be known?

We can only accept the statements of the book as evidence—our book goes thoroughly into these matters. And further, though the men of your honourable country speak of [the soul] being dispersed, after all they believe that the soul lives.

How do you make that out?

Because they pay yearly visits to the graves to sacrifice to the spirits of their ancestors, and observe the Festival of Orphan Spirits; burn floating lanterns [in the 7th month], invite Buddhist and Taoist priests to chant prayers to release spirits from suffering, and cause transmigration, etc.

This is true.

All men of whatever country, profoundly believe that the soul

消散。靈魂可比燈籠的蠟燭，燈籠沒有蠟燭，
 不過是個空燈籠就是了。彷彿雀鳥在雀籠，
 一樣，雀鳥一飛，也不過是個空籠而已。這樣
 看來，靈魂好比身體的光，能看見，說話，辦事，
 都可以以靈魂為主麼？是的，先生說的，很相
 對，一點不差。或可比君王住在深宮，臣子宰
 相，辦理國政，都是聽他吩咐而辦。是的，領教
 領教。救靈魂上天堂，只有一位，就是我們書
 上常說的那位耶穌。耶穌是那一個？他是上
 帝的兒子。上帝有家眷麼？不是的，這不過是
 借着人倫比天上的事，最親就是父子，而且

can neither die nor be dispersed. The soul may be compared to the candle in a lantern ; without a candle there is nothing but an empty lantern ; or to a bird in a cage ; as soon as the bird is flown, there is nothing left but an empty cage.

Looked at in this light, may the soul be regarded as the light of the body, all powers of seeing, hearing and management depending upon it ?

Just so ; your illustration is most appropriate and correct. Or it may be compared to an Emperor, dwelling in the recesses of a palace ; all the officers and ministers of state manage the affairs of government according to his commands.

Yes, much obliged.

There is only one who can save the soul that it may ascend to Heaven, even the one our book constantly speaks of—Jesus.

Who is Jesus ?

He is the son of God.

Has God then a family ?

No ; this is an adaptation of the relationships of life to heavenly things. The closest intimacy exists between Father and Son ; and

有一個同體的意思在裏頭。父不比子大麼。在人看來是這樣，但是天上的事總比不全。耶穌兩個字是怎麼解說呢。憑不得字面的意思說，耶穌兩個字是外國口音，繙出中國的話來，就是救世主。啊，勸人爲善，同我們孔聖人一樣。不一樣，他來要救人，不是來勸世。不錯，我也聽見人說，他本來在我們中國傳教，後來碰見孔子，他就走到西方，叫孔子勸東方，他勸西方去。噯呀，告訴先生那句話的人大錯了，耶穌早一千八百多年前，從天降下來，住在西方的一個國，名叫猶太國，你們

moreover there is contained in the relation, the idea of both possessing the same substance.

Is not the Father greater than the Son?

Looked at from a human stand-point, He is; but of course heavenly things can only be imperfectly illustrated.

What is the explanation of the two characters *Ie-su*?

We must not go by the meaning of the characters. The two characters *Ie-su* represent a foreign sound; translated into Chinese they mean, the Lord, the Saviour of the world.

Just so—you exhort men to the practice of goodness in the same manner as our sage Confucius.

No, it is quite different; He came to save men; not to exhort the world.

Exactly; I have heard people say He originally propagated His religion in China, but afterwards He met Confucius and went to the west, leaving Confucius to exhort the east, while He went to exhort the west.

Dear me! whoever told you that was greatly mistaken. Jesus came from heaven more than 1800 years ago and dwelt in a western country called Judæa.

他怎樣過日子，靠什麼吃飯呢。他學手藝。做
 在那裏長大呢。在一個小村子，名叫拿撒勒。
 一個閨女所生，這閨女的名子叫馬利亞。他
 上。他怎麼降世呢。他成了人身，披了肉體，被
 說他降生的時候，他還沒有降生以先，在天
 不是纔說他早一千八百多年纔有嗎。這是
 古時的仁人、君子、耶穌比他們都在先。先生
 封的神麼。也不是的，皇帝所封的神不過是
 我們這裏的神仙不差甚麼，或者是皇帝所
 他有神性，也有人性，一面爲神，一面爲人。同
 當他做聖人就是了。不是的，他比聖人兩樣，

You simply regard him as a sage.

No; He is different from a sage. He has a divine and a human nature; He is both God and man.

About the same as our immortals; or men deified by the Emperor?

Not that either: the gods made by the emperor are nothing but ancient worthies; Jesus existed before them all.

Why, Sir, did you not say that he only came into existence 1800 and odd years ago?

That referred to the time when He came into the world: before His incarnation He was in heaven.

How did he come into the world?

He became a man, clothed Himself with a body, and was born of a virgin: this virgin's name was Mary.

Where did He grow up?

In a small village called Nazareth.

How did He pass His time? What did he depend on for a living?

He learnt a trade, became a carpenter and made all kinds of

個木匠、造一切の木器、就是棹子、椅子、板櫈、門、窗戶、這些東西。不是苦寒麼。真苦寒、他是一輩子也是做個窮人。他做個木匠到底麼。不是的、一到三十歲他就出門在外、周游四方、傳道、做好事。他傳的是什麼道、做的是什麼好事呢。他所傳的道理都包在一個字之內。這希奇、請教是那一個字呢。就是個愛字。怎麼樣。他說、人最要緊的本分、是要一面盡心、盡力、盡意、愛上帝、也要一面愛人如己。愛上帝是甚麼愛法呢。要保守他一切的誠命。要保守他的是什麼誠命呢。就是他的十條誠。

woodwork, such as tables, chairs, stools, doors, windows and things of that sort.

Was not that very miserable ?

Truly it was ; He was a poor man all His life.

Did He continue a carpenter to the end ?

No ; as soon as He reached the age of thirty, He left home, and itinerated, preaching and doing good.

What doctrine did He preach ? What good deeds did He perform ?

The doctrine He preached is all contained in one word,

This is strange, please tell me what word ?

The one word 'love.'

How is this ?

He said that the most important duty of man was, on the one hand, to love God with all his heart, strength and mind ; and on the other, to love his neighbour as himself.

What is it to love God ?

To observe all his commandments.

To observe what commandments of His (

我可以講給先生聽。第一條是這樣說，除了我以外，你不可敬奉別的上帝。第二條說，你不可爲自己製作甚麼偶像，甚麼形像，彷彿上天，下地，海底，水中的萬物，不可跪拜那些像，不可事奉，因爲我耶和華你的上帝，是忌邪的上帝，怨恨我的，我必罰他的罪，以及子孫到三四代，敬愛我的，遵守我誠命的，我賜恩給他，直到千代。第三條說，你不可妄稱你上帝耶和華的名，因爲妄稱耶和華名的，耶和華必不以他爲無罪。第四條說，你當記念安息日，守爲聖日，六日之內，可以勤勞，辦理你的一切事務，第七日是你上帝耶和華的安息日，這

His Ten Commandments. I will let you hear them :

The first says thus:—Beside Me, thou shalt not reverence another God.

The second says:—Thou shalt not make for thyself any image, nor any likeness resembling anything in heaven, in earth, beneath the earth or in the water. Thou shalt not worship these images nor serve them ; because I, Jehovah, thy God, am a jealous God. Those who hate Me, I will punish their sin unto the third and fourth generations ; (but) upon those who love and reverence Me, and observe My commandments, I will bestow grace to a thousand generations.

The third says:—Thou shalt not take the name of Jehovah thy God in vain ; because those who take Jehovah's name in vain, He will not regard as without sin.

The fourth says:—Thou must remember the Sabbath day, and observe it as a holy day. Six days thou mayest labour, and manage all thy affairs ; but the seventh day is the Sabbath of Jehovah, thy

一日、你和你的兒女、僕婢、牲畜、並住在你城裏客旅、無論何工都不可作、因為六日之內耶和華創造天、地、海、和其中的萬物、到第七天、便安息、所以耶和華降福給安息日、定為聖日。第五條說、你當孝敬父母、使你可以在你上帝耶和華所賜的地方長久居住。第六條說、不可殺人。第七條說、不可姦淫。第八條說、不可偷竊。第九條說、不可作假見證陷害人。第十條說、不可貪慕人的房屋、不可貪慕人的妻、和他的僕婢、牛、驢、並他一切所有的。噯呀、守全這些誠命真難、怕沒有人守過罷。

God. On this day neither thou, thy children, thy slaves, thy animals nor any stranger living in thy cities, shall do any kind of work. Because within six days Jehovah created heaven, earth, the sea and all they contain, but on reaching the seventh day He rested; therefore Jehovah bestowed blessing upon the Sabbath, and appointed it as a holy day. 4

The fifth says:—Thou shalt reverence thy father and mother, that thou mayest long abide in the land which Jehovah, thy God, giveth thee.

The sixth says:—Thou shalt not kill.

The seventh says:—Thou shalt not commit adultery.

The eighth says:—Thou shalt not steal.

The ninth says:—Thou shalt not bear false witness and implicate people to their injury.

The tenth says:—Thou shalt not covet other people's houses; thou shalt not covet other people's wives; nor their slaves, oxen, asses nor anything that they have.

Ah! to observe all these commandments completely is difficult indeed—I am afraid nobody has ever observed them?

除了耶穌以外，沒有人守過。不守，怕上帝不愛麼。他還是愛我們，因為他深有可憐人的心。他滿心最慈悲。怕不能曉得罷。靠自己的聰明是不能曉得，所以耶穌來告訴我們。他說，上帝憐愛世人，甚至把獨生子賜給他們，叫凡信他的人，不至滅亡，必得永生。況且他常用比喻，比這件事。什麼比喻。他是這麼說，一個財主有兩個兒子，小的不安分在家，不服父親的管，常要離家，就求他父親要分產業給他幾股，叫他走了，父親就分開產業給他。過了幾天，小兒子把他一切

With the exception of Jesus, no one has observed them.

If we do not observe them, I am afraid God will not love us?

He still loves us, because He has a heart of profound pity: His heart is full of compassion.

I am afraid we cannot know this.

If we trust in our own wisdom we cannot; therefore Jesus came to inform us.

What did He say?

He said, God pitifully loved the men of the world, even to giving His only begotten Son to them, that all who believe in Him should not come to destruction, but without fail obtain everlasting life. Moreover He constantly used parables to illustrate this.

What parables?

He said:—A wealthy man had two sons. The younger was restless at home and did not submit to his father's control, but constantly wanted to go from home. He thereupon besought his father to divide the estate, and give him a few shares, that he might go his own way: the father thereupon divided the estate and gave him his shares. In the course of a few days he gathered

所有的收拾起來，往遠方去，在那裏毫無節度，耗費錢財，直到成了窮人，一個錢都沒有。他一到這個地步，那地方遇見大饑荒，叫他困苦得狠，因為沒有人送他吃的，他就給那地方的一個人，在田裏看豬。那個時候他就醒悟過來說，我父親有許多工人，口糧有餘，我在這裏餓死嗎？我要起來，到我父親那裏去，對他說，父阿，我得罪了天，又得罪了你。從今以後，我不配稱為你的兒子，把我當作個雇工人罷。說完了話，他就起身回家，那曉得他離家還遠，他父親望見他，就急忙的跑出來迎接，雙手樓抱著他的頸項，與他親嘴。兒子就認錯說

together all that he had, and went away to a distant place. There, without the slightest economy, he squandered his wealth till he became a poor man without a single cash. As soon as he reached this condition, a great famine occurred in that district, which brought him to extreme distress; and as nobody gave him anything to eat, he fed pigs in the fields for one of the men of the place. At that time he came to himself and said, My father has many labourers who have an abundance of food, and shall I die of hunger here? I will arise and go to my father and say to him, Father, I have sinned against Heaven and against thee; henceforth I am unworthy to be called thy son—treat me as a hired labourer. This said, he arose and returned home. Who would have thought that while he was some distance from home, his father should catch sight of him, hurriedly run out to welcome him, throw his arms around his neck and kiss him? The son then confessed his wrong, and laid the blame upon

自己不好。父親吩咐僕人說，拿出上好的袍子給他穿。把戒指套在指頭上，把鞋子給他穿上。牽一隻小肥牛來宰了，我們可以吃喝快樂罷。因為我這個兒子是死而復活，失而復得的。他們就快樂起來。這比喻的意思，先生會得過來麼？會不過來。這浪子可比我們世上的人，父親可比天父，滿有慈悲的心，接待我們罪人。啊，耶穌還說些比喻嗎？他狠說了幾個，在那新約全書上先生可以看。閣下先說他做好事，請教他做什麼好事。他常常治各樣的疾病，疼痛，就是叫瞎子看見，聾子聽見，啞吧說話，癱瘋的能起

himself. The father bade the servants, saying, Bring out the best robe for him to wear; place a ring upon his finger; give him shoes to put on; lead here the fat calf and kill it; let us eat, drink and be merry; because this my son was dead and is alive again; he was lost and is found. And they began to be merry.

Do you, Sir, take in the meaning of this parable?

I do not.

This prodigal may be compared to us men of the world: the father to the Heavenly Father, with a heart of compassion receiving us sinners.

Oh! indeed; did Jesus tell any more parables?

Yes, He told a good many; you may see them in that New Testament.

You said, Sir, a little while ago, that He did good deeds; what were they?

He constantly healed different kinds of diseases and pains, such as causing the blind to see, the deaf to hear, the dumb to speak, the para-

來，長癩的能潔淨，又叫死人復活，彷彿我們漢朝華陀相似。不是的，他不動刀，不動鍼，不開方子教人吃藥，他只說一句話，人的病就全退了。他還做甚麼事呢？他末末了替人贖罪。怎麼個贖法？他甘心情願替衆人捨他的性命。在那裏捨的？在十字架上。什麼叫十字架？就是兩根木頭，一根直的，一根橫的，釘成一個架子。啊，想必他犯法受罪，不是，他釘死在十字架上，是因爲我們世人都有罪，都犯了上帝的誡命，既然犯了誡命，總該受罪，惡報就該當歸到我們各人的頭上，幸虧這位

lysed to rise up, the lepers to be clean, and the dead to come to life.

Much the same as our physician *Hua-t'o* of the *Han* dynasty.

No: He neither practised surgery nor wrote prescriptions nor dispensed medicines—He simply said a word and the disease

What else did He do?

[entirely departed.

He finally redeemed men from sin.

How did He redeem them?

He willingly gave up His life for all.

Where did He give it up?

On the cross.

What do you call a cross?

It is two pieces of wood, one perpendicular and one horizontal, nailed so as to form a frame.

I see; He probably broke the law and had to suffer for it?

Not so: He was nailed to death upon the cross because we all have sin, and have all transgressed the commandments of God. Since we have transgressed the commandment, we should certainly bear the punishment—the evil recompense should come upon the head of every one of us. But happily this Jesus came forth and

耶穌出來，替我們受罪，把我們的惡報一身承當，我們的罪都歸到他身上去，所以他受苦受難，不是爲他自己的罪，乃是爲我們衆人的罪。啊，彷彿俗語說，前人開路，後人行。有一點彷彿，可說耶穌因爲在苦架上受罪，他就把天堂的道路開好了。他釘死以後怎麼樣？死後埋葬在墳墓裏。到如今還在墳墓裏麼？不是，到第三日，他就復活。那奇怪得狠，實在奇怪，但他的門徒親眼看見他，而且同他喫飯、說話，親手摸過他。既是這樣，他現在還在猶太國麼？不在那裏，復活以後他只住四

suffered punishment for us, and bore our evil recompense in His own person. Our sins all fell upon Him; and hence He endured bitterness, and suffering, not on account of His own sins, but on account of ours.

Ah, yes; as our proverb has it, "The ancients opened the road, and their descendants walk in it."

Something like that. It may be said that because Jesus endured the punishment of sin on the bitter cross, He did open the road to heaven.

And what after He was nailed to death on the cross?

After death, He was buried in the grave.

Is He still in the grave?

No: He arose on the third day.

That is exceedingly strange.

Strange indeed. But His disciples saw Him with their own eyes, and moreover ate and drank with Him, spoke with Him, and touched Him with their own hands.

That being the case, is He still in Judæa?

No, He is not there; He only stayed forty days on the earth

十天在地上，過了四十天，他就升上天去，到如今還在那裏掌管天上地下的大權柄。他留下甚麼吩咐沒有？留下吩咐，就是告訴他的門徒往普天下去，勸化萬民悔改，相信福音。相信福音，有什麼好處？極大的好處，就是可以免你的罪。免甚麼罪？我沒有罪。可惜，我們人人都有罪。請教人有甚麼罪？大概可以分兩樣。那兩樣呢？就是該做的事沒有去做，不該做的事倒去做。怎麼曉得那該做，那不該做呢？各人都有良心，所以能辨別是非。那是不錯。人若從生到死，憑良心做人，他纔可

after He rose from the dead. At the end of forty days, He ascended to heaven; and He has been there ever since, wielding all power in heaven and on earth.

Did He leave any commands?

He did: He told His disciples to go into all the world, and to exhort all people to repent and believe the Gospel.

What is the advantage in believing the Gospel?

The greatest advantage, even the forgiveness of your sins.

Forgiveness of what sins? I have not any sins.

Alas, we all have sins.

Please tell me what sins?

In general, sins may be divided into two kinds.

What two kinds?

Not doing the things we should do; and, on the contrary, doing the things we should not do.

How may we know the things we should do and the things we should not do?

Every man has a conscience, and therefore he is able to distinguish good from evil.

That is so.

If a person lives according to his conscience from his birth till

以算沒有罪。那樣的人難得。沒有那樣的人，連一個也沒有。請教有甚麼不該做的事呢。不該敬拜那泥塑木雕的偶像，把他當神，該以上帝爲大，不拘什麼都不可以看比他大。若看功名、錢財、富貴、喫喝，比他要緊，這就是罪。看他在先就是了。是，因爲他是萬德的根源，人若不看重他，就彷彿樹枝離了樹根一樣，不能開花，不能結果，只能枯乾了。所以人做那不該做的事，是因爲離了他。啊，是這個情理。故此人常撒謊，偷東西，佔便宜，欺負人，哄騙人，辱罵人，毀謗人，犯姦淫，起貪心，殺人，起不好的念頭，想那不該想

his death, he may then be reckoned without sin.

Men of that kind are rare.

There are no men of that kind, not even one.

Please tell me, what are the things that should not be done?

We should not worship those idols, moulded of clay and carved in wood, nor look on them as gods—we should regard God as chief, and nothing greater than He. If we look upon fame, wealth, honour, eating and drinking, as of more importance than He, this is sin.

We must in fact put Him first.

Exactly so: because He is the root of all virtue. If a man does not honour Him, he resembles a branch severed from the root, which can neither flower nor bear fruit, but only wither. It is just because they have left Him that men do what should not be done.

Ah yes. That is the explanation.

For this reason men constantly lie, steal, take unfair advantage, oppress, swindle, revile, speak evil, commit adultery, covet, murder, indulge evil desires, think of forbidden things, bear enmity, envy

他把心洗淨了。你們書上是怎麼解說悔改
 的血能洗淨。人最妙的法子就是悔改。而求
 狂妄。把心一洗就是了。人洗不淨。只有耶穌
 合。兇殺、偷竊、貪婪、邪惡、詭詐、浪蕩、嫉妒、驕傲、
 說。他說。從人心裏出來的就是惡念、姦淫、苟
 不成。救主說。人心就是萬惡的根源。他怎麼
 據在那裏呢。雖是那麼說。人還可以修心。修
 樹結好果子。壞樹結壞果子。若人有善心。憑
 心出的。怎麼由人心出的呢。人心是善的。好
 做見證。和各樣的惡。這一切的事都是由人
 的事。埋怨人、妒嫉人、背地裏搬人的是非、妄

backbite, bear false witness, and practise all sorts of evil; all these things proceed from the heart of man.

How can they proceed from the heart of man? Man's heart is good.

A good tree yields good fruit; a bad tree bad fruit—if man's heart is good, where is the evidence of the fact?

Although that may be said, a man may still reform his heart.

It cannot be done: the Saviour said that man's heart was the root of ten thousand evils.

What did He say?

He said, Out of man's heart come evil thoughts, adultery, fornication, murders, theft, covetousness, evil, deceit, profligacy, envy, pride and foolishness.

All that is necessary is simply to cleanse the heart.

Man cannot do it: only the blood of Jesus can wash it clean. Man's best plan is to repent, and beseech Jesus thoroughly to cleanse his heart.

In your books, how do you explain the word repentance?

兩個字。據我們書上說，悔改就是痛悔從前的罪孽，而改好了行爲。啊，就是知過必改。不錯，比方一個人一向撒謊，悔罪以後說話務必求真，說一句可算一句，或是往日詭詐人，以後要賠還，或拜菩薩，以後只要拜上帝，或做生意不公平，用大秤小斗，後來總要做個公平的買賣，這樣纔可算真回心轉意了。要去假歸真。是，又要在上帝的面前認罪，明說自己辜負他的大恩典，如同奸臣在皇帝的跟前認錯，以後做忠臣。這樣說，悔罪改過可以算是個最要緊的事情。若要塗抹罪惡，或

According to the statements of our book, repentance is to hate the former sins, and amend the conduct.

Ah yes ; that is "to reform when you know your errors."

Precisely so. Supposing a man has habitually told lies, after he repents, his words must be absolutely true, every sentence reliable. Or if he has extorted money, after his repentance he must make it good ; if he worshipped idols, he must afterwards worship God only ; or if he did business unfairly, using a large scale and a small measure, he must afterwards without fail do business justly. In this manner only he may be reckoned to have repented truly.

He must leave the false and turn to the true ?

Exactly ; and he must confess his sins in the presence of God, clearly saying he has disregarded His grace, as a disloyal minister confesses his wrong to the Emperor, and afterwards acts as a loyal statesman.

Looked at from this standpoint, repentance and reformation may be reckoned to be matters of extreme importance.

If you wish your sins to be blotted out, or to enter the kingdom of

進入天國、或要成一個好人、非悔改不可。你們書上也有這一句、悔改信福音、這是什麼意思。這句話的意思最要緊、我可以詳細講給先生聽。請說。一個人光痛恨往年的罪過、本是不穀。怎麼不穀呢。因為他往年的罪還在身上、一個犯人坐監受罪、也有悔改的心、但他還是要受罪。一個人犯上帝的法也是這樣。所以要添上信福音那句話、纔可以曉得怎麼樣使罪得赦。上帝因為有個憐憫人的心、開恩典說、若一個人肯信靠耶穌、那個人的罪都可以得赦免、這就是福音了。何必靠他呢。因為除他以外沒有

heaven, or to become a good man, repentance is indispensable.

Your book contains also this expression, "Repent and believe the Gospel": what does that mean?

The meaning of that expression is of great importance: I will explain it to you fully.

Please proceed.

If a man only hate his past sins, of course that is insufficient.

How insufficient?

Because the sins of the past are still upon him. A prisoner in prison, undergoing punishment, may also have a repentant mind; but still he has to suffer: so in the case of one who transgresses the law of God. Therefore we need to add the sentence, "Believe the Gospel"; thus only can we know how sin may be forgiven. God, because He had a heart of pity towards man, shewed favour, and said, If a man is willing to trust in Jesus, that man's sins may all be forgiven: this is the Gospel.

But why trust in Him?

Because beside Him there is no Saviour in whom we can trust.

可靠的救主。自己積功德不好嗎。若有功勞何必悔改呢。這件事依不得你說。依不得我說。上帝免罪的法子就是要我們相信耶穌得救。悔改相信耶穌是連合的。分開不得。若悔改不信。或只信不悔改。不能免罪。又要悔改又要信。先生說信靠耶穌。怎麼靠法呢。我可以告訴先生一件古事。好把那靠字解清白。古時候上帝叫猶太國的人獻祭免罪。他們所要獻的就是牛、羊、鵓鳩、鴿子。獻法是這樣。若獻羊總要選擇沒有殘疾的。擇好了。要把兩隻手按在羊的頭上。承認罪惡。認完了。就有人用刀子宰羊。流出他

Is it not a good thing to accumulate merit of your own?

If you have merit why need to repent? This matter depends neither on your statements nor on mine. God's plan for the forgiveness of sins is, salvation through faith in Jesus. Repentance and faith in Jesus are joined, and may not be separated. If we repent and do not believe, or merely believe and do not repent, we cannot obtain remission of sins; we must both repent and believe.

You say, Sir, believe and trust in Jesus—how trust?

I will tell you an ancient matter, Sir, that will well and clearly explain the word "trust." In ancient times, God commanded the Jews to offer sacrifice for the remission of sin. The sacrifices they offered were oxen, sheep, pigeons and doves. And this is how they offered them. If a man offered a sheep, it had to be one without blemish. When he had made his choice, he placed both hands upon its head, and confessed his sins. In this manner the man's sins were laid upon the sheep, and, confession ended, someone at once killed the

的血來。這樣，人的罪惡都歸到那羊的身上，而後上帝把那個人的罪免了，羊一死，就算替那人死。彷彿那人把手按在羊的頭上，靠他免罪。現今我們也要靠耶穌得救。這個意思難明白。是的，所以耶穌應許聖神來開導我們的心竅，叫我們明白。聖神是那一位。他是三位一體上帝的第三位。能看見他麼。不能看見，他是個神。他做甚麼樣的功夫。他感動我們的心，叫我們明白聖書做好人，又叫我們與上帝同心。他可比個通事，把上帝的話解通了。若不看見怎麼曉得。因為耶穌說，

sheep with a knife, and shed its blood; and thereupon God forgave the man's sins. The sheep died and was reckoned to have died instead of the man. As that man placed his hands on the head of the sheep, and trusted for the remission of sins, so now we must trust in Jesus for salvation.

It is difficult to comprehend the meaning of this.

It is, and therefore Jesus promised that the Holy Spirit should come and enlighten our minds that we might understand.

Who is the Holy Spirit?

He is the Third Person of the Triune God.

Can we see Him?

No, we cannot. He is a Spirit.

What kind of work does He do?

He influences our hearts, that we may understand the Bible and become good men. He also enables us to have fellowship with God. He may be compared to an Interpreter, who clearly explains God's words.

If you cannot see Him, how do you know this?

我要求父，父就要另外賜你們一位保惠師，叫他永遠同你們在一處。後來求下來了，沒有求下來了，就是在耶穌升天以後有個十天的光景，他就下來了。怎樣下來呢？忽然間下來，彷彿一陣大風，當時有三千多人悔改信服耶穌。現今怎麼樣？現今他還是做這樣的功夫，我們傳道全是倚賴他的能力。況且耶穌親口說，你們雖是不好，尚且把好东西賜給兒子，難道天父倒不把聖神賜給求他的人嗎？好，你們的教是怎麼入法？凡悔改信耶穌的人，都可以入教。入門要行什麼禮？耶穌設了兩樣的禮，就是洗禮。

Because Jesus said, I will pray the Father and He will give you another Comforter, that He may abide with you for ever.

And did He afterwards come as the result of His intercession?

Yes, He came down in answer to prayer: He came down ten days after Jesus went up to heaven.

How did He come?

He came down suddenly, like a strong gust of wind. On that occasion more than 3,000 people repented and believed in Jesus.

And how now?

He does the same kind of work now; and in preaching we entirely rely upon His power. Besides, Jesus said with His own lips, You, although you are evil, still know how to give good things to your children; can it be that your Heavenly Father will not give the Holy Spirit to them that ask Him?

Very good. And how is your religion entered?

All who repent and believe Jesus may enter the religion.

What ceremonies must be observed upon entrance?

Jesus instituted two ordinances, namely, Baptism and the Lord's Supper.

和聖餐。聖餐是什麼禮。這是耶穌設的一個大禮。就是衆教友都吃一點餅。喝一點酒。啊。這是喫丸藥。不是喫丸藥。喫丸藥是人造的謠言。爲甚麼吃餅喝酒呢。餅可比耶穌的身體。酒可比他的血。教友還要守什麼規矩。每逢七天要守禮拜。到堂裏讚美上帝。念聖書。做禱告。聽牧師講解聖書。他們平常要怎麼樣呢。平常各人要幹各人的事。做出個端正的榜樣來。你給他們多少錢一個月。君子謀道不謀食。分文都不給他。他們怎麼樣過日子呢。各做各的。

What is the ordinance of the Lord's Supper?

It is an important ordinance instituted by Jesus; and consists in all the church members eating a little bread and drinking a little wine. Ah yes; this is the "eating of the pill."

It is not eating the pill; "eating the pill" is a false report which people have circulated.

But why eat bread and drink wine?

The bread may be compared to the body of Jesus; the wine to His blood.

What other customs have the church members to observe?

One day in every seven they must set apart for worship, and go to the meeting house to praise God, read the Bible, pray and hear the pastor expound the Scriptures.

And on ordinary occasions?

Ordinarily each man attends to his own business, and sets an upright example.

How much money do you give them a month?

"The superior man seeks the path (*i.e.* doctrine): he does not seek pay." We give them nothing at all.

How then do they get a living?

Each one attends to his own affairs—the trader trades, the

事、做買賣的做買賣、做手藝的做手藝、安分守己、念經的工夫怎麼樣呢。不是念經、在家中天天做禮拜、念一章聖書、唱幾節讚美詩、做幾句禱告就是了。不燒香、點燭嗎。不燒香不點燭、只用一片誠心禮拜上帝。做禱告說什麼話呢。沒有一定、有的看事、而隨便求、也有用一定的樣式。什麼樣式呢。就說、我們在天上的父、願人都尊主的名爲聖、願主的國降臨、願主的旨意行在地上、如同行在天上、我們日用的飲食、今日賜與我們、免我們的債、如同我們免人的債、不教我們遇見試探、救我們脫離兇惡、因爲國度、

workman works and minds his own business.

How about chanting prayers?

It is not "chanting prayers." Morning and evening worship conducted daily in the house, consists in reading a chapter of the Bible, singing a few verses of a hymn, and making a few petitions: that is all.

Do you not burn incense and light candles?

We neither burn incense nor light candles: we only worship God with a sincere heart.

What do you say when you pray?

There is no fixed rule: some pray *extempore*, according to the circumstances, others use a regular form.

What form?

They say:—Our Heavenly Father, would that all men honoured Thy name as holy! Would that Thy kingdom would descend! Would that Thy will were done on earth as in heaven! We pray Thee to give us our daily food to-day. Forgive our debts, as we forgive the debts of others. Do not allow us to meet with temptation. Deliver us that we may escape from evil; because the kingdom,

麼遠。是說到看聖書我們願人人看，願人人妻、禱告、吃聖餐、認罪、贖罪、煉獄等。啊，差得這不同的地方多，就是看聖書、做禮拜、吃葷、娶不是一樣，不一樣，大不相同。有什麼不同處。永福、靠主的功勞求，啞們。你們和天主教是糧、養活靈魂、教我永守主的道，以後升天、享多謝天父、賜我飲食、周備、養活肉體、求賜天帝賜他們飲食。不是念呪，是說甚麼話。或說，個什麼咒。閣下看錯了，不是念咒，是感謝上們教中的人，吃飯的時候，先用手遮眼睛，念權柄、榮耀，全是主的，世世無窮，阿們。我看你

the power and the glory are altogether Thine, from generation to generation without any end. *Amen.*

I notice that when the members of your religion eat, they first cover their eyes with their hand, and recite some charm.

Dear Sir, you are mistaken : it is not reciting a charm, it is thanking God for giving them food.

If they do not recite a charm, what do they say ?

They probably say : Thank God for giving us a sufficient supply of food to nourish our bodies. We pray Thee give us heavenly food to nourish our souls. Cause us ever to hold fast the Lord's doctrine, and afterwards ascend to heaven to enjoy eternal happiness. We ask this trusting in the Lord's merit. *Amen.*

Are you the same as the Roman Catholics ?

No, we are very different.

In what do you differ ?

We differ in many things ; such as, reading the Scriptures, worship, eating meat, marriage, prayer, taking the Lord's Supper, confession of sins, redemption from sin, purgatory, and so on.

Indeed ! Do you differ so widely ?

Yes. As to reading the Scriptures—we are desirous that

輩子的寡漢。你們教中討不討老婆呢。不禁
 呢。天主教禁止神父娶親成家，教他們做一
 都要守。我們佛教也是的，但是婚娶怎麼樣
 緊要。惟天主教定規吃齋的日期，教中的人
 字是怎麼樣。我們耶穌教隨便吃，這個不關
 不多。差不多，大同小異。先生纔說吃葷兩個
 香、念經、素珠、磕頭拜神父。啊，和我們佛教差
 不一樣。天主堂有偶像、香爐、燭臺，他們也燒
 他一個人講。你們的教堂做禮拜不一樣嗎。
 然，只許聽神父解說就是了，說是說非，全憑
 考究，是道則進，非道則退。天主教不然嗎不

everybody should read them and examine into them: if it is the true path, then enter; if it is not, then retire from it.

Is not the Roman Catholic religion the same?

No; it only permits listening to the spiritual father's explanation. Yes or no, right or wrong, depends entirely upon his statements.

Is the worship in your chapels different?

Yes; in the Roman churches there are idols, censers and candlesticks. They burn incense, chant prayers, use rosaries, and *k'oh-t'eo* to the priests.

Indeed; much the same as in our Buddhist religion.

Much the same: there are only minor points of difference.

What did you say, Sir, just now about eating meat?

Christianity allows liberty in eating, as it is a matter of little importance; but Romanism fixes fast days, which its members are bound to observe.

Our Buddhist religion does the same: but how about the question of marriage?

Romanism forbids its priests to marry, and binds them to a life of celibacy.

Do followers of your religion marry?

止娶親，因為聖書說明婚姻是個貴重的事情，生子成家也是敬重人倫。那是不錯，人倫是廢不掉的。再說禱告兩個字，天主教中，多用外國土話，叫衆人不懂意思，也求聖母，拿他當做中保。巧得狠，我們佛教也用許多外國咒符念經，也有許多不明白的話語，你們如何呢？我們只用本地話叫衆人明白，也只求那一位真中保，就是我們的主耶穌。你們吃聖餐也是兩路嗎？兩路，天主教只許人吃一片饅頭，不許吃酒餅兩樣，他們又說一經神父的手，酒餅變為耶穌的真體，隨意可以獻作祭物。這還了得，糊塗至

Marriage is not forbidden, because the Bible clearly says that marriage is honourable: besides to establish a family is to shew respect to human relationships. [with.

That is quite true: human relationships are not to be done away

Then again, in the matter of prayer, the Roman church largely uses a foreign language, so that the mass of the people do not understand. It also prays to the holy mother and regards her as a mediator.

Exceedingly strange! Our Buddhist religion also uses many foreign incantations, chants prayers, and employs a large number of unintelligible expressions. And you?

We simply use the native tongue that all may understand, and only pray to the true Mediator, our Lord Jesus.

In celebrating the Lord's Supper is your practice different?

It is. The Roman church forbids the people to partake of both wine and bread, only allowing them to eat a wafer. It also says that as soon as the bread and wine have passed through the priest's hands, they change into the real body of Jesus, and may be offered as a sacrifice at will.

The idea of such a thing! It is most absurd.

極。就說到認罪，我們的規矩也是兩樣。怎麼爲兩樣呢。天主教要他們的人在神父面前認罪，不拘男女老少，富貴貧賤，那怕是君王，都要在他跟前認罪。何以呢。據他們說，神父操赦罪的權柄。機密事情也要告訴他嗎。都要告訴他，名爲告誡，若不老實講，他說些很話嚇死人。啊這真是個妖術邪法，但是先生說贖罪，這是怎麼樣。我們的聖經說，耶穌釘死在十字架上，特爲要贖他百姓的罪，他死了一回，贖罪的事就成功了，惟天主教說，人可以自己贖罪，自己做出一點功勞來，名教補贖。再是人死後神父或給

In the matter of confessing sin, too, our practice is different.

In what way?

Romanism requires all its followers, no matter whether male or female, old or young, honourable and wealthy, or mean and poor, yes, even an Emperor himself, to confess to the priest.

Why so?

According to their statements, the priest possesses power of absolution.

Must you tell him secret or private matters?

You must tell him all; it is called *kao-hiai*. If you do not tell the truth, he says terrible things, enough to scare one to death.

Indeed! this is a most "uncanny" method. But, Sir, you spoke of redemption from sin; how about that?

Our Bible says Jesus was nailed to the cross on purpose to atone for His people's sin: He died once and redemption was then and there accomplished. But Romanism says that man may atone for his own sins by his own merit: this is called "making up deficiency in redemption." Again, the priest after a man's death, seeks to release

他超度，叫他靈魂可以得天上的福氣。啊，我們也是一樣。不錯，可惜這個迷惑深得很，勸老兄不必從這虛妄的法子，人一下地獄，就是天下的銀子買不出他來。煉獄地獄一樣嗎？不一樣，煉獄是天主教做出來的地方，聖書並沒有這兩個字，據聖書說，善人死後要歸天，永遠與上帝同在，惡人要下地獄，永遠受苦。出錢可以買得出來罷？買不出來，這是騙人錢財的壞法子。不能超生嗎？萬不能，一個人生前做惡，死後要受永遠的苦楚。先生怎麼知道呢？因為我們的主耶穌說明白，在那裏虫是不死的，火是不滅

the soul from suffering that it may obtain the happiness of heaven.

Indeed ; we also have the same practice.

True ; this error, alas, is very deeply rooted. I exhort you, my worthy friend, not to follow this delusive method : when a man once descends to hell, all the wealth in the world cannot buy him out.

Are purgatory and hell the same ?

No ; purgatory is a place devised by the Romanists : the name of the place does not occur in the Bible. According to the Bible, good men at their death go to heaven, evil men are cast into hell and suffer eternal torment.

But surely wealth may purchase their release ?

It cannot : this doctrine is an evil device for swindling people.

May they not be born again into another life ?

In no case : if a man does evil in this life, he must suffer everlasting misery after death.

How do you know this, Sir ?

Because our Lord Jesus clearly said, " There the worm does not

的。必有無窮無盡的苦楚。天堂可以買得進去的。必買不進去。得天堂的永福而免地獄的永火。不在乎錢財多少。在乎罪之免不免。不免罪不得進去嗎。那是一定的。因為天堂是個聖潔的地方。大有榮耀。大有體面。沒有罪。沒有苦難。沒有禍患。在那裏。人一死可以到那裏去嗎。他的靈魂可以去。他的身體要入土。隨後復活。怎樣復活呢。人人都要復活。不問他好歹。總要復活受報應。或者是受善報。或者是受惡報。善惡到頭終有報。不是不報。實

時辰未到。那是不錯。但是說身子能再活。實 die, and the fire is not quenched." There will be suffering without end.

May an entrance to heaven be purchased ?

No, it cannot: our obtaining the happiness of heaven and escaping the unending fire of hell, does not depend on the amount of our money, but on the question whether our sins are forgiven or not.

May we not enter without forgiveness ?

That is certain, because heaven is a holy place, abounding in glory and splendour: there is no sin, no sorrow, no woe there.

May man go there at death ?

His soul may go; his body must enter the ground and afterwards rise again.

How rise again ?

All men, no matter whether good or bad, must assuredly rise again, and receive a recompense, either of good or evil. There comes at length a recompense for good and evil. It is not the fact that there is no recompense; only the time for it has not yet come.

在是令人難解。自然，在人看來是個萬不能有的事情。惟有上帝是無所不能，再說，若沒有復活，善惡怎分得清楚呢？所以上帝教人有復活，就是要賞善罰惡。現在沒有報應嗎？有，但不均勻，現在可比種下禍福的田地，一復活就有個收成，種的是善收的是善，種的是惡收的也是惡。善人惡人一齊復活嗎？不能，主的百姓要復活在先，惡人要復活在後，相隔多少年代呢？千把年的光景，於今惡人是頭，善人是尾，但以後不然。以後要怎麼樣呢？以後救主要再來接他自己的百姓，叫

That is so: but to say that the body is to rise again is perfectly unintelligible.

Certainly: according to men's ideas it is an impossibility; but God is omnipotent. Besides, if there is no resurrection, how are good and evil to be separated? God's object in causing men to rise is that He may reward the good and punish the evil.

Is there not a recompense at present?

Yes, there is; but it is not equally apportioned. The present may be compared to a sowing time for good and evil: at the resurrection there is a harvest; he who has sown good, will receive good; he who has sown evil, will receive evil.

Will the good and the evil rise together?

That cannot be; the Lord's people will rise first; evil doers will rise afterwards.

At what interval of time?

About a thousand years. At the present time, the evil are the head, the good the tail; but hereafter it will not be so.

How will it be hereafter?

他們永遠與他同在。啊，耶穌還要來嗎？還要來一回，要幾時來呢？不定，或早或晚。彷彿從前一樣嗎？大不一樣，他要坐雲回來，有千千萬萬的人隨着他來，大有榮光，大有權柄。人人能看見嗎？天下的人都要看見，要認真他是天地萬物的大主宰。他的百姓要露他的光嗎？是，他們要得大福氣，再不挨罵，挨打，受世人的氣，這就是他們最快樂的時候。過了千年以後呢？過了千年，惡人要復活受審判，按着各人的行爲，受各人的報應。誰要坐堂呢？就是上帝，因

Hereafter, the Saviour will come again, and receive His own people to be with Him for ever.

Indeed? will Jesus come again?

Yes; He will come once more.

When will He come?

It is uncertain—it may be early, it may be late.

Somewhat in the same manner as formerly?

Not at all; He will return in the clouds; myriads upon myriads will come with Him, in great power and glory.

Will all men see Him?

All must see Him, and confess Him to be the great Lord of heaven and earth and all things.

Will His people share His glory?

Yes; they will obtain great happiness: never again will they be cursed, or beaten, or suffer the world's enmity. It will be to them a time of extreme bliss.

And after the thousand years?

After the thousand years, the wicked will rise and be judged. every man will receive according to his deeds.

Who will sit to judge them?

爲他無所不知，也最公平，他必要公公道道，
 派定各人永遠的刑罰，這就是天地的末日。
 害人的鬼如何呢？也要一同受刑罰，要在硫
 磺火裏受世世無盡的大苦。他們的頭腦魔
 鬼也要在那裏吃大苦。那是應當的。但是閣
 下要如何躲避那樣的後患呢？我苦口勸你
 老兄趕緊的悔改，誠心實意信服這位救世
 主耶穌。何必呢？因爲耶穌是個照黑暗的明
 燈，是生死的福根，是永生的道路。啊，我不坐
 了，打攪打攪，二回再來再談。不送，留步。少陪
 啊，什麼話，怠慢，怠慢。

God ; because He knows everything and is strictly just. He will with the utmost equity apportion each man's eternal recompense—this is the end of all things.

What about the devils who injure men ?

They will at the same time suffer doom ; and will in fire and sulphur suffer never-ending misery. Their leader, the Devil, too, will suffer great misery there.

That is as it should be.

But you, Sir ; how will *you* escape a similar doom ? I earnestly exhort you, Sir, to repent without delay, and believe in this Saviour, Jesus, with a true heart and a sincere mind.

Why so ?

Because Jesus is a light that shines in darkness ; a source of happiness in life and death, and the path to eternal life.

Very good ; I must not stay longer. I have incommoded you. When I come again we will have some more talk.

I will not accompany you.

Do not come out, pray.

I have been but poor company.

You are too polite altogether ; I have been rudeness itself.

MEDICAL LISTS.

ANATOMICAL TERMS.

Found in Chinese medical works, or introduced by translators of foreign books.

Animal matter,	<i>seng-chih</i>	生質
Adipose tissue,	<i>iu-kang</i>	油網
Arteries,	<i>meh-kuan</i>	脈管
Axilla,	<i>ih</i>	腋
Anus,	<i>kang-men</i>	肛門
Ankle,	<i>kioh-uan</i>	腳腕
Aorta,	<i>tsong-meh kuan</i>	總脈管
Arm,	<i>pi (pei)</i>	臂
Blood,	<i>hsüeh</i>	血
Bone,	<i>kuh</i>	骨
Brain,	<i>nao</i>	腦
Back,	<i>pei</i>	背
Bladder,	<i>pang-kuang</i>	膀胱
Bronchi,	<i>ta-k'i kuan</i>	大氣管
Cartilage,	<i>ren-kuh</i>	韌骨
Carpus,	<i>sheo-uan</i>	手腕
Carotid artery,	<i>king-tsong meh</i>	頸總脈
Cerebrum,	<i>ta-nao</i>	大腦
Cerebellum,	<i>siao-nao</i>	小腦
Clavicle,	<i>so-chu kuh</i>	鎖柱骨
Conjunctiva,	<i>ien-tsing i</i>	眼睛衣
Cornea,	<i>ming-kioh-chao</i>	明角罩
Cranium,	<i>t'eo-lu-kuh-hui</i>	頭顱骨類
Duodenum,	<i>siao-ch'ang-shang-hwei</i>	小腸上迴
Diaphragm,	<i>keh-moh</i>	膈膜
Eustachian tube,	<i>ri-k'i kuan</i>	耳氣管
Femur,	<i>ta t'ui-kuh</i>	大腿骨
Fibula,	<i>fu-t'ui kuh</i>	輔腿骨

Forearm,	<i>cheo</i>	肘
Frontal bone,	<i>ch-kuh</i>	額骨
Gall,	<i>tan-shui</i>	胆水
„ bladder,	<i>tan-nang</i>	胆囊
Glands,	<i>heh</i>	核
„ lymphatic,	<i>hsih-heh</i>	核吸
„ sebaceous,	<i>iu-heh</i>	油核
„ sudoriferous,	<i>han-heh</i>	汗核
Humerus,	<i>pi-kuh</i>	臂骨
Hard palate,	<i>eh-kuh</i>	腭骨
Iris,	<i>ien-lien</i>	眼簾
Jaw,	<i>ia-ch'uang</i>	牙床
Joint,	<i>kuh-tsieh</i>	骨節
Knee,	<i>sih-tsieh</i>	膝節
Lacrymal gland,	<i>lui-heh</i>	淚核
Larynx,	<i>sheng-kuan</i>	聲管
Lens,	<i>tsing-chu</i>	睛珠
Ligament,	<i>kin</i>	筋
Lymph,	<i>ming-chih</i>	明汁
Malar bone,	<i>k'üen-kuh</i>	顴骨
Mammæ,	<i>ru</i>	乳
Marrow,	<i>kuh-sui</i>	骨髓
Medulla oblongata,	<i>nao-ken</i>	腦根
Meibomian glands,	<i>ien-uan iu-heh</i>	眼腕油核
Metacarpus,	<i>sheo-chang kuh</i>	手掌骨
Metatarsus,	<i>kioh-chang kuh</i>	腳掌骨
Mitral valve,	<i>tsong-meh men</i>	總脈門
Mucous membrane,	<i>nui-p'i</i>	內皮
Muscle,	<i>ki</i>	肌
Nails,	<i>sheo-chi, kioh-chi</i>	手指、腳指
Nerves,	<i>nao-kin</i>	手腦筋
Occiput,	<i>king-kuh</i>	頸骨
Orbit,	<i>ien-uan</i>	眼腕
Ovary,	<i>luan-heh</i>	卵核
Pancreas, (or Sweetbread),	<i>t'ien ruh</i>	甜肉
Parotid gland,	<i>ri-hsia heh</i>	耳下核
Pelvis,	<i>kuh-p'en</i>	骨盆
Penis,	<i>iang-heng</i>	陽莖
Pericardium,	<i>sin-uai i</i>	心衣
Periostium,	<i>kuh i</i>	骨外
Phalanges,	<i>chi kuh</i>	骨指

Pharynx,	<i>slüh-kuan-t'eo</i>	食管頭
Placenta,	<i>pao i</i>	胞衣
Pleura,	<i>fei i</i>	肺衣
Prepuce,	<i>iang-t'eo pao</i>	陽頭包
Radius,	<i>chuan-cheo kuh</i>	轉肘骨
Rectum,	<i>chih-ch'ang</i>	直腸
Respiratory organs,	<i>hsih-kü</i>	吸具
Retina,	<i>nao-kin i</i>	腦筋衣
Ribs,	<i>hsieh kuh</i>	脇骨
Sacrum,	<i>keo kuh</i>	鈎骨
Scapula,	<i>kien-kiah kuh</i>	肩胛骨
Sclerotic,	<i>ien-peh kuh</i>	眼白殼
Scrotum,	<i>shen-nang</i>	腎囊
Semen,	<i>tsing</i>	精
Spheroid bone,	<i>hu-tieh kuh</i>	蝴蝶骨
Spinal cord,	<i>nao-tsuh ken</i>	腦脊根
Spine (vertebral column),	<i>tsih-chu</i>	脊柱
Sternum,	<i>hsiong kuh</i>	胸骨
Tarsus,	<i>kioh-uan kuh</i>	腳腕骨
Temporal bone,	<i>t'ai-iang kuh</i>	太陽骨
Tendon,	<i>ki-kin</i>	肌筋
Testes,	<i>luan-tsi</i>	卵子
Thigh,	<i>ta-t'ui</i>	大腿
Thorax,	<i>hsiong-t'ang</i>	胸膛
Thumb,	<i>ta-mu chü</i>	大拇指
Tibia,	<i>siao-t'ui kuh</i>	小腿
Tonsils,	<i>hsing-ren heh</i>	杏仁核
Trachea,	<i>tsong-k'i kuan</i>	總氣管
Tympanum,	<i>rü-moh</i>	耳膜
Ulna,	<i>cheng-cheo kuh</i>	正肘骨
Umbilicus,	<i>ts'i-k'ong</i>	臍孔
Urethra,	<i>tsong-nih kuan</i>	總溺管
Uterus,	<i>tsü-kong</i>	子宮
Uvula,	<i>siao-sheh</i>	小舌
Vagina,	<i>in-tao</i>	陰道
Veins,	<i>huei-hsüeh kuan</i>	迴血管
Vitreous humour of eye,	<i>ien-ta-fang-shui</i>	眼大房水
Vocal cords,	<i>sheng kin</i>	聲筋
Vulva,	<i>in-kü</i>	陰具

PATHOLOGICAL TERMS.

USED IN CHINESE MEDICAL WORKS AND IN COMMON PARLANCE.

In conversation the word *ping* 病 is used for *cheng* 症,

and *ho* 火 for *ien* 炎.

Those marked * are of foreign-origin.

Abortion,	<i>siao-ch'an, to-t'ai</i>	小產墮胎
Abscess,	<i>nong-ch'uang</i>	膿瘡
Acne,*	<i>mien-ting ch'uang</i>	面疔瘡
Ague,	<i>nioh-tsik</i>	瘧疾
Alopecia,	<i>t'uh-fah</i>	禿髮
Amaurosis, *	<i>ien-nao ien</i>	眼瞶炎
Anæmia,	<i>huang cheng</i>	黃症
Anæsthesia,	<i>ma-muh-puk-ren cheng</i>	麻木不認症
Anasarca,	<i>shui-chong cheng</i>	水腫症
Aphonia,	<i>t'oh-sheng cheng</i>	脫聲症
Apthæ (thrush),	<i>k'eo-peh ch'uang</i>	口白瘡
Apnæa,	<i>k'i-ch'uan cheng</i>	氣喘症
Apoplexy,*	<i>chong-feng cheng</i>	中風症
Ascaris lumbricoides,	<i>huei-ch'ong cheng</i>	蛔蟲症
Ascites,	<i>shui-chang cheng</i>	水脹症
Asthma,	<i>hsiao-ch'uan cheng</i>	哮喘症
Atrophy,	<i>hi-ruk-sh k-iang cheng</i>	肌肉失養症
Aural vertigo,	<i>ri-ming cheng</i>	耳鳴症
Boils,	<i>ting ch'uang</i>	疔瘡
Bowels, Cancer of,	<i>ch'ang-iong cheng</i>	腸癰症
„ Hæmorrhage from,	<i>ch'ang-liu-hsüeh cheng</i>	腸流血症
„ Inflammation of,	<i>ch'ang-ien cheng</i>	腸炎症
„ Obstruction of,	<i>ch'ang-sek cheng</i>	腸塞症
„ Ulceration of,	<i>ch'ang-ch'uang cheng</i>	腸瘡症
Brain, Inflammation of,	<i>ta-nao-ien cheng</i>	大腦炎症
Bright's disease,	<i>shen-ien cheng</i>	腎炎症
Blepharitis,	<i>tsieh-mao-nang-ien cheng</i>	睫毛囊炎症
Bronchitis,	<i>k'i-kuan-ien cheng</i>	氣管炎症
Bronchorrhæa,	<i>t'an-iong cheng</i>	痰湧症
Buboe,	<i>k'eo cheng</i>	魚口症
Cancer,	<i>iong-tix, ien cheng</i>	癰瘤症
Carbuncle,	<i>pei-tsü cheng</i>	背疽

Catarrh,	<i>shang-feng</i>	傷風
Cataract,	<i>ien-chu puh-t'eo-kuang cheng</i>	睛珠不透光症
Cerebro-spinal fever,*	<i>nao-ken fah-ien cheng</i>	腦根發炎症
Chancre,	<i>hua-liu-tuk</i>	花柳毒
Chicken pox,	<i>shui-teo</i>	水痘
Ciriblain,	<i>tong-ch'uang cheng</i>	凍瘡症
Cholera,	{ <i>hoh-luan cheng,</i> <i>shu-k'i cheng</i> }	{ 霍亂症, 痧氣症 }
Chorea,	{ <i>chan-chen puh-tsi-chu</i> <i>cheng</i> }	{ 戰震不自主症 }
Cicatrix,	<i>ch'uang-hen</i>	瘡痕
Colic,	<i>fuh-t'ong cheng</i>	腹痛症
Congestion,	<i>hsüeh-tui cheng</i>	血堆症
Conjunctivitis,	<i>ien-tsing-i ien cheng</i>	眼睛衣炎症
Constipation,	<i>p'ien-hieh cheng</i>	便秘症
Convulsions,	<i>chan-chen cheng</i>	戰震症
Cough,	<i>k'eh-seo cheng</i>	咳嗽症
Cystitis,*	<i>pang-kuang fah-ien cheng</i>	膀胱發炎症
Delirium,	<i>shan-ü cheng</i>	譫語症
Diabetes,	<i>siao-k'oh cheng</i>	消渴症
Diarrhæa,	<i>sieh-sie cheng</i>	泄瀉症
Diphtheria,	<i>heo-long seng-kia-p'i cheng</i>	喉龍生假皮症
Disease,	<i>mao-ping</i>	毛病
Disinfect, to,*	<i>kiai tuk-k'i</i>	解毒氣
Double vision,*	<i>ien fen-fsing cheng</i>	眼分形症
Dropsy,	<i>shui-chang</i>	水脹
Dysentery,	<i>hong li-tsik</i>	紅痢疾
Dyspepsia,	{ <i>sin-k'eo-t'ong, puh-</i> <i>siao-hua cheng</i> }	{ 心口痛, 不消 化症 }
Eczema,	<i>huang-shui ch'uang</i>	黃水瘡
Elephantiasis,	<i>sha-t'i cheng</i>	沙蹄症
Embolism,*	<i>hsüeh-kuan-sek cheng</i>	血管塞症
Emphysema,*	<i>fei-p'ao pien-ta cheng</i>	肺泡變大症
Endocarditis,*	<i>sin-nui-i fah-ien cheng</i>	心內衣發炎症
Enteric fever,	<i>ch'ang-ien cheng</i>	腸炎症
Ectropion,	<i>ien-pao-küen-uai</i>	眼胞捲外
Entropion,	<i>ien-pao-küen-nui</i>	眼胞捲內
Epidemic,	<i>feng-uen cheng</i>	風瘟症
Epilepsy,*	<i>iang-kao feng</i>	羊羔瘋症
Epiphora,	<i>ien liu-lui cheng</i>	眼流淚症
Epithelioma,*	<i>p'i-iong cheng</i>	皮癰症

Erysipelas,	<i>tan-tsü cheng</i>	瘰癧症
Exostasis,	<i>kuh-liu cheng</i>	骨瘤症
Expectoration,	<i>t'u-tan cheng</i>	吐痰症
Facial neuralgia,	<i>pan-mien-t'ong cheng</i>	半面痛症
Fever,	<i>reh cheng</i>	熱症
,, intermittent,	<i>niöh cheng</i>	瘧症
,, typhoid,	<i>siao-ch'ang-huai reh cheng</i>	小腸壞熱症
,, typhus,	<i>uen-iuh cheng</i>	瘟疫症
Gangrene,	<i>fu-ch'uang cheng</i>	腐瘡症
Gastritis,	<i>uei-ien cheng</i>	胃炎症
Gastrodynia,	<i>sin-k'eo t'ong</i>	心痛
Goitre,	<i>lo-lih</i>	瘰癧
Gonorrhœa,	<i>peh-choh-hsia-lin</i>	白濁下淋
Gout,	<i>tsiu-feng-kiöh cheng</i>	酒風脚症
Hæmaturia,	<i>nih-hsüek cheng</i>	溺血症
Hæmoptysis,	<i>t'u-hsüek cheng</i>	吐血症
Hæmorrhage,	<i>liu-hsüek cheng</i>	流血症
Headache,	<i>t'eo-t'ong cheng</i>	頭痛症
Hemiplegia,	<i>pan-shen-puh-sui cheng</i>	半身不隨症
Hypermetropia,	<i>üen-shi ien</i>	遠視眼
Hepatitis,	<i>han-ien cheng</i>	肝炎症
Herpes,*	<i>siao-shui-p'ao cheng</i>	小水泡症
Hooping cough,*	{ <i>siao-ri-k'eh-seo-tsoh-skeng cheng</i> }	{ 小兒咳嗽症 }
Hydrocephalus,*	<i>nao-tsih-shui cheng</i>	腦積水症
Hydrophobia,	<i>feng-keo-shi-tuh cheng</i>	瘋狗咬毒症
Hypertrophy of spleen,	{ <i>p'i ping</i> }	{ 脾病 }
Hemeralopia,	<i>p'i seng-ta cheng</i>	脾生大症
Inflammation,	<i>ki-huang-ien cheng</i>	雞盲眼症
Influenza,*	<i>ien cheng</i>	炎症
Iritis,	<i>shang-feng liu-lui cheng</i>	傷風流淚症
Invagination of bowels,*	<i>ien-lien fak-ien</i>	眼簾發炎症
Itch,	<i>ch'ang-küen-nui-cheng</i>	腸捲內症
Jaundice,	<i>kiai</i>	疥
Keratitis,	<i>huang-tan cheng</i>	黃瘰癧症
Laryngitis,	<i>ming-kiöh-chao-ien cheng</i>	明角罩炎症
Lepra,	<i>sheng-kuan ien cheng</i>	聲管炎症
Leprosy,	<i>ü-lin-t'eng cheng</i>	魚鱗癩症
Lichen,	<i>to-ma-feng cheng</i>	大麻瘋症
Liver, abscess of,	<i>han-chen cheng</i>	汗疹症
	{ <i>kan-seng-nong-ch'uang cheng</i> }	{ 肝生膿瘡 }

Liver, inflammation of,
Lumbago,
Lupus,*
Malaria,
Measles,
Myopia,
Metritis,
Mitral valve disease,*
Mumps,*
Nausea,
Necrosis,
Nettle rash,
Neuralgia,*
Ophthalmia,*
Otitis,
Ozæna,
Optic neuritis,*
Paralysis,
Pemphigus,*
Pericarditis,*
Pterygium,
Phthisis,
Polypus,
Pleurisy,*
Pneumonia,
Pus,
Quinsy,*
Remittent fever,
Retina, inflammation of,*
Rheumatism,
Rheumatoid arthritis,*
Rigors,
Ringworm,
Small pox,
Squint,
Syncope,
Syphilis,
Tape worm,
Thread worm,
Trachoma,
Tumour,

kan-ien cheng
iao-ki-p'u cheng
hen-k'eo-ch'uang cheng
tuh-k'i
chen-tsi
kin-shi ien
tsi-kong ien cheng
sin-men cheng
sai-heh ien cheng
ia-sin cheng
fu-kuh cheng
k'uei-sing hsüen
nao-kin ien cheng
nong-ien ien cheng
ri ien cheng
pi-ch'eo cheng
ien-ta-nao ien cheng
t'an-feng cheng
ta-shui-p'ao cheng
sin-i ien cheng
p'i-ien-moh cheng
fei-lao cheng
ruh-chæ cheng
fei-i ien cheng
fei ien cheng
nong
hsing-ren-heh fah-ien
uen-reh cheng
ien-nao-i fah-ien cheng
feng-shih cheng
kuh-tsieh-feng-shih cheng
fah-teo
kin-ts'ien hsüen
hua cheng, teo cheng
sie-shi cheng
p'i-küen
ting-tuh cheng
p'ien ch'ong
fah ch'ong
ruh-lui
liu

肝炎症
腰肌痛症
狼瘡症
毒氣疹子
近視眼
子宮炎症
心門症
腮核炎症
啞心症
腐骨症
魁星癰
腦筋炎症
膿炎眼症
耳炎
鼻臭症
眼大腦炎症
癰瘋症
水泡症
大心衣炎症
扳眼膜症
肺癆症
肉蛇症
肺衣炎症
肺炎症
膿
杏仁核發炎
瘰癧熱症
眼腦衣發炎症
風濕症
骨節風濕症
發抖
金錢癰
花症豆症
斜視症
疲倦症
疔毒
扁蟲
髮蟲
肉瘤
瘤

PATHOLOGICAL TERMS.

Tympanitis,	<i>ku-chang cheng</i>	臌脹症
Ulcer,	<i>ch'uang</i>	瘡
Urine, incontinence of,	<i>kih-nih cheng</i>	急溺症
Vaccination,	<i>chong-teo</i>	種痘
Vertigo,	<i>t'eo-huen</i>	頭昏
Vomiting of blood,	<i>eo hsüeh</i>	嘔血
„ in dyspepsia,	<i>eo fan</i>	嘔飯
Water-brash,	<i>eo suan-shui</i>	嘔酸水
Wry neck,*	<i>king-ki ien cheng</i>	頸肌炎症

MATERIA MEDICA.

The following list comprises the most common and reliable medicinal substances obtainable in Chinese drug stores. It is well to state here that, wherever it is possible, adulteration is practised unsparingly by most native druggists.

Acetum (vinegar),	<i>ts'u</i>	醋
Aconite root,	<i>ts'ao u-t'eo</i> <i>ch'uan u-t'eo</i>	草烏頭 川烏頭
Alcohol (corn spirit),	<i>ho tsiu, shao tsiu</i> <i>kao-liang tsiu</i>	火酒、燒酒 高粱酒
Almonds,	<i>hsing-ren</i>	杏仁
Aloes,	<i>lu-huei</i>	蘆薈
Alum,	<i>ming-fan, peh-fan</i>	明礬、白礬
Amber,	<i>hu-p'eh</i>	琥珀
Ammonia hydrochlorate*,	<i>lu</i>	鹵
Amylum,	<i>siao-fen, fen-t'uan</i>	小粉、粉團
Aniseed,	<i>ta huei-hsiang</i>	大茴香
Areca nut,	<i>pin-lang</i>	檳榔
Arsenic,	<i>sin-shih, p'i-shuang</i>	信石、砒霜
Asafoetida,	<i>o-uei</i>	阿魏
Belladonna,*	<i>tien-k'üe</i>	顛茄
Benzoin,	<i>an-sih hsiang</i>	安息香
Barberry,	<i>keo-k'i, keo-kih</i>	枸杞、枸棘
Borax,	<i>p'eng-sha</i>	硼砂
Calomel,	<i>k'ing-fen</i>	輕粉
Camphor.	<i>chang-nao</i>	樟腦
Cantharides,	<i>pan-mao</i>	斑茅
Capsicum,	<i>lah-tsiao</i>	辣椒

Those marked * are of uncertain identity.

Cassia bark,
Cardamom,
Castor oil,
Catechu,
Centaurry,
Chamomile,
Charcoal,
China root,
Citron,
Cinnabar,
Cloves,
Cinnamon,
Coriander,
Coltsfoot,
Copperas,
Corrosive sublimate,
Croton oil,
Cubebs,
Dandelion,
Fennel seeds,
Galangal root,
Galls,
Gamboge,
Garlic,
Gentian,
Ginger,
Ginseng,
Hellebore,
Hyoscyamus,
Honey,
Iron sulphate,
Lead carbonate,
Lead oxide (red),
Leeches,
Lemon peel,
Linseed,
Liquorice,
Litharge,
Lobelia,
Logwood,
Lycopodium,

kuei-p'i
teo-k'eo
ta-ma iu
ri-ch'a
long-tan
k'u-küh hua
t'an
fuh-ling
keo-üen, fuh-sheo-kan
chu-sha
ting-hsiang
ruh-kuei
siao-huei hsiang
k'uan-tong hua
ts'ing-fan
peh-kiang-tan
pa-teo iu
pih-ch'eng-k'üe
p'u-kong-ing
huai-hsiang ko
kao-liang-kiang
u-pei-tsi
t'eng-huang
ta-suan
long-tan ts'ao
seng-kiang
ren-sen
li-lu
nao-iang hua
feng-mih
ts'ing-fan
k'ien-fen
k'ien-tan
k'i-ma-huang
ning-meng p'i
hu-ma-tsi
kan-ts'ao
mih-t'o-seng
shan-heng ts'ai
su muh
uan-nien song

桂皮
豆蔻
蘇油
大兒茶
龍膽
苦菊
炭
茯苓
枸櫞佛手柑
朱砂
丁香
肉桂
小茴香
小冬花
效青
白礬
白降丹
巴豆油
畢澄茄
蒲公
瀝香
檀果
高良
五倍
藤黃
大龍
生薑
人參
藜蘆
蘭羊
蜂蜜
青礬
鉛粉
鉛丹
蜈蚣
檳榔
胡椒
甘草
蜜佗
山梗
蘇木
萬年
松

Mercury,	<i>shui-in hong</i>	水銀汞
Musk,	<i>sha-hsiang</i>	麝香
Mustard,	<i>kiai</i>	芥
Myrrh,	<i>muh ioh</i>	沒藥
Nitre (saltpetre),	<i>p'oh siao</i>	朴硝
Nux vomica,	<i>muh pieh-ts'i</i>	木鼈子
Nutmeg,	<i>ruh-teo-k'eo</i>	肉豆蔻
Oak bark,	<i>siang-shu p'i</i>	橡樹皮
Oil of anise,	<i>ta-huei-hsiang iu</i>	大茴香油
„ beans,	<i>teo iu</i>	豆油
„ camellia seeds	<i>ch'a iu</i>	茶油
„ cloves,	<i>ting-hsiang iu</i>	丁香油
„ cinnamon,	<i>kuei-p'i iu</i>	桂皮油
„ peppermint,	<i>poh-ho iu</i>	薄荷油
„ pine wood,	<i>song iu, pek iu</i>	松油 柏油
„ sandal wood,	<i>t'an-hsiang iu</i>	檀香油
Olibanum,	<i>ru-hsiang</i>	乳香
Opium,	<i>ia-p'ien, iang-ien</i>	鴉片, 洋烟
Pepper,	<i>hu-tsiao</i>	胡椒
Peppermint,	<i>poh-ho</i>	薄荷
Pomegranate peel,	<i>shih-liu p'i</i>	石榴皮
Poppy heads,	<i>ing-su-koh</i>	罌粟殼
Potash,	<i>huei-hsien</i>	灰 鹼
Powder of cinnamon, com- pound,	<i>kuei-p'i san</i>	桂皮散
“Purging powder,”	<i>shui-ku san</i>	水鼓散
Resin,	<i>song-hsiang, hsiang-huang</i>	松香, 香黃
Rhubarb,	<i>ta-huang</i>	大黃
Saffron,	<i>fan-hong hua</i>	番紅花
Slippery elm,	<i>ü-shu p'i</i>	榆樹皮
Smilax,	<i>t'u-fuh-ling</i>	土茯苓
Soda,	<i>kien</i>	鹼
Stramonium,	<i>tsui-sien-t'ao, fuh-k'ue-rí</i>	醉仙桃, 佛手兒
Sulphur,	<i>liu-huang</i>	硫磺
“Tonic powder,”	<i>pu-uei san</i>	補胃散
Turmeric,	<i>kiang-huang</i>	薑黃
Wax,	<i>huang-chuh</i>	黃蠟
Wormseed,	<i>shí-kūin-tsí</i>	黃使子
Wormwood,	<i>ai-ts'ao</i>	艾草

SURGICAL INSTRUMENTS.

Commonly used by foreign Surgeons in China.

Abscess knife (Syme's),	üen-k'eo rui-tsien uang tao	圓口銳尖彎刀
Amputating saw,	ta-k'ü	大鋸
Aneurism needle,	tuen-keo chen	鈍鉤針
Bleeding lancet,	siao li tao	小利刀
Bone forceps,	tsien kuh k'ü k'ien	剪骨曲鉗
„ elevator,	k'iao kuh k'ü	撬骨器
„ gouge,	fu kuh leo	腐骨漏
Bur's knife,	san-k'ioh tao	三角刀
Bullet forceps,	t'an-uan ua k'ü	彈丸挖器
„ extractor,	ts'ü t'an-uan lo-si chen	取彈丸螺絲針
Cataract knife,	ien tao	眼刀
Caustic holder,	chuang-ioh ping	裝藥柄
Cautery iron,	t'ieh-loh	鐵烙
Catheter,	fang-nih kuan	放溺管
Ciliary forceps,	puk tsieh-mao nieh	拔睫毛鑷
Curved needle,	uan chen	彎針
„ cataract needle,	poh-tsing-chu uang chen	撥睛珠彎針
„ bistoury,	uan tao	彎刀
Cupping glass,	po-li pei	玻璃杯
Curved scissors,	k'ü tsien	曲剪
Dressing forceps,	pien-iong nieh	便用鑷
Ear speculum,	chao-rü k'ü	照耳器
Entropion forceps,	k'ien ien-pao-p'ü k'ueh nieh	揩眼胞皮闊鑷
Exploring needle,	t'an-nong chen	探膿針
Eye scissors,	ien-kiao tsien	眼交剪
„ needles,	ien chen	眼針
„ syringe,	ien-t'ong tsieh	眼銅節
Finger saw,	siao-ch'ang kuh k'ü	小長骨鋸
Forceps,	nieh	鑷
Grooved director,	pan-kuan chen	半管針
Gum lancet,	koh ia-ruh k'ü k'eo tao	割牙肉曲口刀
Hook,	kea	鉤
Iridectomy knife,	rui-k'ioh ien tao	銳角眼刀
Iris hook,	rui-ien keo	銳眼鉤
Lacrymal style,	t'ong lui-kuan k'ü	通淚管器
Lithotomy knife,	koh pang-kuang tao	割膀胱刀

Lithotrite,	<i>kiah-sui shih-lu k'i</i>	夾碎石淋器
Long saw,	<i>ch'ang kuh kü</i>	長骨鋸
Polypus forceps,	<i>k'ien pi-shae k'i</i>	掛鼻蛇器
Probe,	<i>t'an chen</i>	探針
Scalpel (short),	<i>siao koh tao</i>	小割刀
„ (long),	<i>siao ch'ang koh tao</i>	小長割刀
Scarificator,	<i>fang-hsüeh k'i</i>	放血器
Seton needle,	<i>p'ien chen</i>	扁針
Sequester knife,	<i>loh-kuh k'i</i>	烙骨器
„ forceps,	<i>k'ien-kuh k'ien</i>	掛骨鉗
Skull saw (Hey's),	<i>pan-üen kuh kü</i>	半圓骨鋸
Spud knife,	<i>rui-pien ien tao</i>	銳扁眼刀
Spring forceps,	<i>tiao-ki nieh</i>	跳機鑷
Straight cataraet needle,	<i>poh tsing-chu chih chen</i>	撥睛珠直針
Stethoscope,	<i>uen-cheng t'ong</i>	聞症筒
Straight scissors,	<i>chih tsien</i>	直剪
Surgeon's needles,	<i>feng-p'i chen</i>	縫皮針
Tenaculum,	<i>tuen keo</i>	鈍鉤
Tooth forceps,	<i>ia k'ien</i>	牙鉗
Tourniquet,	<i>chi-hsüeh ki-k'i</i>	止血機器
Trocar and canula,	<i>t'ao-kuan chen</i>	套管針

GEOGRAPHICAL NOTES.

BOUNDARIES AND DIVISIONS OF CHINA PROPER.

N. Mongolia.

E. Gulf of Peh-chih-li, the Yellow Sea and the Pacific Ocean.

S. The China Sea, Gulf of Tonquin, Tonquin and Siam.

W. Upper Burmah, Thibet and Kokonor.

Wells Williams divides China Proper by its physical features into Three Portions; viz, the Mountainous, the Hilly, and the Level Country.

1. The Mountainous portion is more than half of the whole, and lies W. of a line passing N. and S. through Wu-ch'ang, in Hupeh.

2. The Hilly portion lies E. of this meridian and S. of the Yang-tsi.

3. The Great Plain is the remaining North Eastern portion, and is said by him to be the richest part of the Empire.

BOUNDARIES OF THE 18 PROVINCES.

CHIH-LI.	N. Inner Mongolia, Liao-tong.	E. Gulf of Peh-Chih-li.	
	S. Shan-tong, Ho-nan.	..	W. Shan-si.
SHAN-SI.	N. Mongolia.	.. ..	E. Chih-li.
	S. Ho-nan, Yellow River.		W. Shen-si, Yellow River.
SHAN-TONG.	N. Gulf of Peh-Chih-li.	..	E. Yellow Sea.
	S. Kiang-su.	.. ..	W. Ho-nan, Chih-li.
HO-NAN.	N. Shan-si, Chih-li, Shan-tong.		E. Kiang-su, An-huei.
	S. Hu-peh.	.. ..	W. Shen-si.
KIANG-SU.	N. Shan-tong.	.. ..	E. Yellow Sea.
	S. Cheh-kiang.	.. ..	W. An-huei.
AN-HUEI.	N. Ho-nan.	.. ..	E. Kiang-su, Cheh-kiang.
	S. Kiang-si.	.. ..	W. Hu-peh, Ho-nan.
KIANG-SI.	N. Hu-peh, An-huei.	..	E. Fuh-kien.
	S. Kuang-tong.	.. ..	W. Hu-nan.
CHEH-KIANG.	N. Kiang-su.	.. ..	E. China Sea.
	S. Fuh-kien.	.. ..	W. An-huei.
FUH-KIEN.	N. Cheh-kiang.	.. ..	E. China Sea.
	S. Kuang-tong.	.. ..	W. Kiang-si.
HU-PEH.	N. Shen-si, Ho-nan.	..	E. An-huei.
	S. Kiang-si, Hu-nan.	..	W. Si-ch'uan.
HU-NAN.	N. Hu-peh.	.. ..	E. Kiang-si.
	S. Kuang-tong, Kuang-si.		W. Kuei-cheo, Si-ch'uan
SHEN-SI.	N. Mongolia.	.. ..	E. Shan-si, Ho-nan.
	S. Hu-peh, Si-ch'uan.	..	W. Kan-suh.
KAN-SUH.	N. Gobi, Mongolia.	..	E. Shen-si.
	S. Si-ch'uan.	.. ..	W. Thibet, Kokonor.
SI-CH'UAN.	N. Kan-suh, Shen-si.	..	E. Hu-peh, Hu-nan.
	S. Kuei-cheo, Üin-nan	..	W. Thibet.
KUANG-TONG.	N. Hu-nan, Kiang-si.	..	E. Fuh-kien.
	S. China Sea.	.. ..	W. Kuang-si.
KUANG-SI.	N. Kuei-cheo, Hu-nan.	..	E. Kuang-tong.
	S. Ton-quin.	.. ..	W. Üin-nan.
KUEI-CHEO.	N. Si-ch'uan.	.. ..	E. Hu-nan.
	S. Kuang-si.	.. ..	W. Üin-nan.
ÜIN-NAN.	N. Si-ch'uan.	.. ..	E. Kuei-cheo, Kuang-si
	S. Ton-quin, Siam,	..	W. Burmah.

CHIEF RIVERS, LAKES AND GRAND CANAL.

YELLOW RIVER.—*Huang Ho* (黃河). Rising in Kokonor, about Lat. 35° N. and Long. 93° E., it enters Kan-suh, and passes Lan-cheo 800 miles from its source. It is then flanked by the great wall for 430 miles, and passes out into Mongolia. It re-enters China between Shan-si and Shen-si, forming their boundary, then strikes eastward through Ho-nan and Shan-tong, and passing the walls of K'ai-feng and Tsi-nan in its course, falls into the Yellow Sea about Lat. 37° N. and Long. 118° E. Formerly, after leaving K'ai-feng the river flowed eastward into Kiang-su, falling into the Yellow Sea about 100 miles north of Chinkiang. Its direct length is 1,290 miles, but as the course winds it is nearly 2,500. The area of its basin is 475,000 square miles. It is comparatively shallow, and of little use for purposes of navigation.

YANG-TSI RIVER.—*Iang-tsi Kiang* (揚子江), also called "*Ta-kiang*" (大江) and "*Ch'ang-kiang*" (長江). Rises in Thibet. After flowing for more than 1,000 miles in thinly populated country it passes into China Proper near Batang in Si-ch'uan. Here it is known as the *Kin-sha* (金沙), or Golden Sand River. Then flowing southward and eastward, it for some distance forms the boundary between Si-ch'uan and Üin-nan.

Passing northward and eastward through Si-ch'uan, and under the walls of Ch'ong-k'ing, where it receives a large tributary, the Kia-ling Kiang, from the North, it enters Hu-peh, and rushes through the gorges to I-ch'ang. At Ioh-cheo, it receives the waters of the Tong-t'ing Lake, and passes Wu-ch'ang, with Han-kiang and Hankow opposite to it, at the junction of the Han river. Skirting the northern extremity of Kiang-si, at Kiukiang near the mouth of the P'o-iang Lake, it strikes N. E. through An-huei, and passing Gan-k'ing and Wuhu, enters Kiang-su near Nanking.

After intersecting the Grand Canal at Chinkiang, it falls into the Pacific by two magnificent mouths about Lat. 32° N., Shanghai being on a small stream, which joins the southern mouth at Woo-sung. Its length, as the bird flies, is 1850 miles; as the course winds, about 3,000. It drains an area of 548,000 square miles.

THE GRAND CANAL.—This canal was made in separate sections, between the 7th and 14th centuries, both Chinese and Mongols being engaged in its construction. It commences in the province of Chih-li, near the treaty port of T'ien-tsin (天津府); and entering the province of Shan-tong near *Teh-cheo* (德州), flows in a south-westerly direction until it reaches *Lin-ts'ing Hsien* (臨清縣). From this point it flows south-east for a considerable dis-

taunce. To the south of the Yellow River near *Tong-p'ing Cheo* (東平州), it passes through a low-lying country, where its flow is regulated by locks, and its banks in many places are faced with stone. These locks give it the local name of "*Chah Ho*," from the Chinese character *chah* (閘), "a water gate." In other parts of its course its usual name is the "*Uin Ho*" (運河) or Transit River. Flowing on, it enters the province of Kiang-su close to *P'ei Cheo* (邳州); and passing successively by *Tsing-kiang P'u* (清江浦), *Huai-an Fu* (淮安府), *Pao-ing Hsien* (寶應縣), the *Kao-iu Lake* (高郵湖) and *Yang-chau* (揚州府) at length empties itself into the river Yang-tsi at *Kua-cheo* (瓜州), having traversed about ninety miles from the Yellow River to this point.

Its course south of the Yang-tsi begins at *Chinkiang* (鎮江府), one of the Treaty Ports, where it has two separate entrances. Its flows on through a fertile, populous country past *Tan-iang Hsien* (丹陽縣) in an easterly direction to *Ch'ang-cheo* (常州), then on to *U-sih* (無錫) and *Su-cheo Fu* (蘇州府), the commercial capital of the province. Thence it proceeds almost due south, into the province of Cheh-kiang, which it enters close to *Kia-hsing Fu* (嘉興府); and finally completes its course at the provincial capital *Hang-chau* (杭州府). The total length is about 650 miles.

TONG-T'ING LAKE (洞庭湖.) This lake is the largest in China, being about 66 miles long and 30 broad. It lies in the north-east of the province of Hu-nan (湖南) on the south-western border of Hu-peh (湖北). It receives the waters of the *Üen Kiang* (沅江) on the south-west, and of the *Siang Kiang* (湘江) on the south, and pours them into the river Yang-tsi at *Ioh-cheo Fu* (岳州府).

P'Ö-ANG LAKE (鄱陽湖.) This beautiful lake is situated in the north of the province of Kiang-si. It is nearly 90 miles long and 20 broad. Several rivers flow into it from the south and south-west, the largest being the *Kan River* (贛江); and its waters are discharged into the Yang-tsi a few miles below the city of *Kiukiang* (九江府), one of the Treaty Ports. Its trades and fisheries are more important than those of the Tong-t'ing lake, which is comparatively shallow.

CHIEF CITIES OF THE EIGHTEEN PROVINCES.

The Capitals of the different Provinces (*Seng* 省) head the lists, and are printed in larger type.

直隸

CHIH-LI.

Containing 11 Fu, 6 Chih-li Cheo, 17 Cheo and 123 Hsien cities. Total 157.

順天府 *Shuen-t'ien Fu*
(or *Pek - king*,
the metropolis).
保定府 *Pao-ting Fu*

廣平府 *Kuang-p'ing* „
永平 „ *Iong-p'ing* „
正定 „ *Cheng-ting* „
順德 „ *Shuen-teh* „
天津 „ *T'ien-tsin* „
德化 „ *Ch'en-teh* „
宣化 „ *Süen-hua* „
河間 „ *Ho-kien* „
大名 „ *Ta-ming* „
州 *Tsuen-hua Cheo*
„ *Shen* „
„ *Chao* „
„ *Ting* „
„ *Ki* „
„ *I* „

山西

SHAN-SI.

Containing 9 Fu, 10 Chih-li Cheo, 7 T'ing, 6-Cheo and 85 Hsien cities. Total 117.

太原府 *T'ai-üen Fu*
平陽府 *P'ing-iang Fu*

澤州府 *Tseh-cheo Fu*
朔平 „ *Su-p'ing* „
汾州 „ *Fen-cheo* „
大同等州 „ *Ta-t'ong* „
蒲州 „ *P'u-cheo* „
潞安 „ *Luh-an* „
甯武 „ *Ning-u* „
平定州 *P'ing-ting Cheo*
德 „ *Pao-teh* „
絳 „ *Kiang* „
沁 „ *Ts'in* „
遼 „ *Liao* „
解 „ *Kiai* „
忻 „ *Hsin* „
霍 „ *Hoh* „
陽 „ *Sih* „
代 „ *Tai* „

山東

SHAN-TONG.

Containing 10 Fu, 2 Chih-li Cheo, 1 Cheo and 96 Hsien cities. Total 117.

濟南府 *Tsi-nan Fu*

東昌府 *Tong-ch'ang Fu*
青州 „ *Ts'ing-cheo* „
曹州 „ *Ts'ao-cheo* „
登州 „ *Teng-cheo* „
萊州 „ *Lai-cheo* „
兗州 „ *Ien-cheo* „
泰安 „ *T'ai-an* „
武定 „ *U-ting* „

沂州府 *I-cheo Fu*
 濟寧 „ *Isi-ning Cheo*
 臨清 „ *Lin-ts'ing „*

河南

HO-NAN.

Containing 9 Fu, 4 Ch'ih-li Cheo, 6 Cheo, 1 T'ing and 97 Hsien cities. Total 117.

開封府 *K'ai-feng Fu*

懷慶府 *Huai-k'ing Fu*
 陳州 „ *Ch'en-cheo „*
 歸德 „ *Kuei-teh „*
 彰德 „ *Chang-teh „*
 南陽 „ *Nan-iang „*
 衛輝 „ *Wei-huei „*
 汝寧 „ *Ru-ning „*
 汝南 „ *Ho-nan „*
 許州 *Hsü-Cheo*
 陝 „ *Shan „*
 光 „ *Kuang „*
 汝 „ *Ru „*

江蘇

KIANG-SU.

Containing 8 Fu, 3 T'ing, 3 Ch'ih-li Cheo, 3 Cheo and 62 Hsien cities. Total 79.

江寧府 *Kiang-ning Fu*
 (or *Nan-king*)

鎮江府 *Chen-kiang Fu*
 常州 „ *Ch'ang-cheo „*
 松江 „ *Song-kiang „*
 揚州 „ *Iang-cheo „*
 淮安 „ *Huai-an „*

蘇州府 *Su-cheo Fu*
 徐州 „ *Hsü-cheo „*
 太倉州 *T'ai-ts'ang Cheo*
 通 „ *T'ong „*
 海 „ *Hai „*
 海門廳 *Hai-men T'ing*

安徽

AN-HUEI.

Containing 8 Fu, 5 Ch'ih-li Cheo, 4 Cheo and 51 Hsien cities. Total 68.

安慶府 *An-king Fu*

徽州府 *Huei-cheo Fu*
 國 „ *Ning-kueh „*
 鳳陽 „ *Feng-iang „*
 池州 „ *Ch'ü-cheo „*
 太平 „ *T'ai-p'ing „*
 穎州 „ *Ing-cheo „*
 廬州 „ *Lü-cheo „*
 廣德 „ *Kuang-teh Cheo*
 六安 „ *Luh-an „*
 滁 „ *Ch'u „*
 和 „ *Ho „*
 泗 „ *Si „*

江西

KIANG-SI.

Containing 13 Fu, 1 Ch'ih-li Cheo, 1 T'ing, 1 Cheo and 75 Hsien cities. Total 92.

南昌府 *Nan-ch'ang Fu*

建昌府 *Kien-ch'ang Fu*
 南康 „ *Nan-k'ang „*
 廣信 „ *Kuang-sin „*

九江府	<i>Kiu-kiang</i>	<i>Fu</i>
臨江府	<i>Lin-kiang</i>	„
瑞州府	<i>Shui-cheo</i>	„
贛州府	<i>Kan-cheo</i>	„
饒州府	<i>Rao-cheo</i>	„
袁州府	<i>Üen-cheo</i>	„
撫州府	<i>Fu-cheo</i>	„
南安府	<i>Nan-an</i>	„
吉安府	<i>Kih-an</i>	„
甯都府	<i>Ning-tu</i>	<i>Cheo</i>

浙江

CHEH-KIANG.

Containing 11 *Fu*, 1 *Chih-li* *T'ing*, 2 *T'ing*, 1 *Cheo* and 75 *Hsien* cities. Total 90.

杭州府 *Hang-cheo Fu*

紹興府	<i>Shao-hsing</i>	<i>Fu</i>
嘉興府	<i>Kia-hsing</i>	„
台州府	<i>T'ai-cheo</i>	„
處州府	<i>Ch'u-cheo</i>	„
衢州府	<i>K'ü-cheo</i>	„
溫州府	<i>Uen-cheo</i>	„
湖州府	<i>Hu-cheo</i>	„
甯波府	<i>Ning-po</i>	„
金華府	<i>Kin-hua</i>	„
嚴州府	<i>Ien-cheo</i>	„
定海廳	<i>Ting-hai</i>	<i>T'ing</i>

福建

FUH-KIEN.

Containing 9 *Fu*, 2 *Chih-li* *Cheo*, 4 *T'ing* and 58 *Hsien* cities. Total 73.

福州府 *Fuh-cheo Fu*

泉州府	<i>Ts'üen-cheo</i>	<i>Fu</i>
漳州府	<i>Chang-cheo</i>	„
興寧府	<i>Hsing-hua</i>	„
建寧府	<i>Kien-ning</i>	„
延平府	<i>Ien-p'ing</i>	„
汀州府	<i>Ting-cheo</i>	„
福寧府	<i>Fuh-ning</i>	„
邵武府	<i>Chao-u</i>	„
永春府	<i>Iong-ch'uen</i>	<i>Cheo</i>
龍巖府	<i>Long-ien</i>	„

[Note.—Formosa, formerly united to *Fuh-kien*, is now a separate province.]

臺灣

FORMOSA. (T'AI-UAN). *

Containing 3 *Fu*, 3 *T'ing*, 1 *Cheo*, 11 *Hsien*. Total 18.

臺灣府 *T'ai-uan Fu*

„	北	„	<i>T'ai-peh</i>	<i>Fu</i>
„	南	„	<i>T'ai-nan</i>	„
東	州	„	<i>Tong</i>	<i>Cheo</i>

湖北

HU-PEH.

Containing 10 *Fu*, 1 *Chih-li* *Cheo*, 7 *Cheo* and 60 *Hsien* cities. Total 78.

武昌府 *U-chang Fu*

黃州府	<i>Huang-cheo</i>	<i>Fu</i>
襄陽府	<i>Siang-iang</i>	„
漢陽府	<i>Han-iang</i>	„
荊陽府	<i>Üen-iang</i>	„
荊州府	<i>Kin-cheo</i>	„
宜昌府	<i>I-ch'ang</i>	„
施南府	<i>Shi-nan</i>	„

* Now ceded to the Japanese.

安陸府	<i>An-luh</i>	<i>Fu</i>
德安	<i>Teh-an</i>	"
荆門州	<i>Kin-men</i>	<i>Cheo</i>

湖南

HU-NAN.

Containing 9 Fu, 3 Chih-li T'ing, 4 Chih-li Cheo, 3 Cheo and 64 Hsien cities. Total 83.

長沙府 *Ch'ang-sha Fu*

常德府	<i>Ch'ang-teh</i>	<i>Fu</i>
岳州	<i>Ioh-cheo</i>	"
順州	<i>Iong-shuen</i>	"
衡州	<i>Heng-cheo</i>	"
寶慶	<i>Pao-k'ing</i>	"
辰州	<i>Shen-cheo</i>	"
永州	<i>Iong-cheo</i>	"
沅州	<i>Uen-cheo</i>	"
桂陽州	<i>Kuei-iang</i>	<i>Cheo</i>
澧州	<i>Li</i>	"
靖州	<i>Tsing</i>	"
郴縣	<i>Ch'en</i>	"
鳳凰廳	<i>Feng-huang</i>	<i>T'ing</i>
乾州	<i>K'ien-cheo</i>	"
永綏	<i>Iong-sui</i>	"

陝西

SHAN-SI (=SHEN-SI.)

Containing 7 Fu, 5 Chih-li Cheo, 8 T'ing, 5 Cheo and 73 Hsien cities. Total 93.

西安府 *Si-an Fu*

同州府	<i>T'ong-cheo</i>	<i>Fu</i>
鳳翔	<i>Feng-siang</i>	"

漢中	"	<i>Han-chong Fu</i>
興安	"	<i>Hsing-an</i>
延綏	"	<i>Ien-an</i>
榆林	"	<i>Ü-lin</i>
綏德州	"	<i>Sui-teh Cheo</i>
商州	"	<i>Shang</i>
乾州	"	<i>K'ien</i>
邠縣	"	<i>Pin</i>
鄠縣	"	<i>Li</i>

甘肅

KAN-SUH.

Containing 8 Fu, 5 Chih-li Cheo, 9 T'ing, 7 Cheo and 51 Hsien cities. Total 80.

蘭州府 *Lan-cheo Fu*

鞏昌府	<i>Kong-ch'ang Fu</i>
涼州	<i>P'ing-liang</i>
陽州	<i>K'ing-iang</i>
涼州	<i>Liang-cheo</i>
夏州	<i>Ning-hsia</i>
寧州	<i>Kan-cheo</i>
甯州	<i>Si-ning</i>
西甯	<i>An-si Cheo</i>
涇州	<i>King</i>
階州	<i>Kiai</i>
秦州	<i>Ts'in</i>
肅州	<i>Suh</i>
西廳	<i>Chen-si T'ing</i>

Under Kansuh is included Sin-kiang (新疆) or the New Dominion, also known as outer Kansuh or Turkestan. It is under an Administrator who is also Governor of Kansuh and who resides at Tih-hua (迪化). It contains three Prefectures; viz., I-li (伊犁府); Sui-tsing (綏靖府) and Tih-hua (迪化府). It has also the following:—4 Chih-li Cheo, 4 Chih-li T'ing, 4 Cheo, 1 T'ing and 9 Hsien cities. Total 25.

四川

SI-CH'UAN.

Containing 12 Fu, 8 Chih-li Cheo, 3
Chih-li T'ing, 6 T'ing, 11 Cheo and 112
Hsien cities. Total 152.

成都府 *Ch'eng-tu Fu*

潼川府	<i>T'ong-ch'uan Fu</i>
重慶	<i>Ch'ong-k'ing</i> "
順慶	<i>Shuen-k'ing</i> "
夔州	<i>Kuei-cheo</i> "
寧遠	<i>Ning-üen</i> "
賓客	<i>Pao-ning</i> "
綏定	<i>Sui-ting</i> "
龍安	<i>Long-an</i> "
嘉定	<i>Kia-ting</i> "
叙州	<i>Sü-cheo</i> "
雅州	<i>Ia-cheo</i> "
西陽州	<i>Iu-iang Cheo</i>
邛崃	<i>K'iong</i> "
忠縣	<i>Chong</i> "
綿州	<i>Mien</i> "
眉縣	<i>Mei</i> "
瀘州	<i>Lü</i> "
資中	<i>Tsi</i> "
茂縣	<i>Meo</i> "
叙永廳	<i>Sü-iong T'ing</i>
石柱	<i>Shih-chu</i> "
石松潘	<i>Song-p'an</i> "

廣東

KUANG-TONG.

Containing 9 Fu, 2 Chih-li T'ing, 4
Chih-li Cheo, 2 T'ing, 7 Cheo and 78
Hsien cities. Total 102.

廣州府 *Kuang-cheo Fu*

瓊州府	<i>K'iong-cheo Fu</i>
肇慶	<i>Chao-k'ing</i> "
潮州	<i>Ch'ao-cheo</i> "
韶州	<i>Shao-cheo</i> "
惠州	<i>Huei-cheo</i> "
廉州	<i>Lien-cheo</i> "
高州	<i>Kao-cheo</i> "
雷州	<i>Lui-cheo</i> "
羅定州	<i>Lo-ting Cheo</i>
南雄	<i>Nan-hsiong</i> "
嘉應	<i>Kia-ing</i> "
連州	<i>Lien</i> "
佛岡廳	<i>Fuh-kang T'ing</i>
理雅	<i>Li-iao</i> "

廣西

KUANG-SI.

Containing 11 Fu, 1 Chih-li Cheo, 5
T'ing, 16 Cheo and 47 Hsien cities.
Total 80.

桂林府 *Kuei-lin Fu*

平樂府	<i>P'ing-loh Fu</i>
太平	<i>T'ai-p'ing</i> "
慶遠	<i>K'ing-üen</i> "
南甯	<i>Nan-ning</i> "
潯州	<i>Hsin-cheo</i> "
柳州	<i>Liu-cheo</i> "
梧州	<i>U-cheo</i> "
思恩	<i>Sü-en</i> "
鎮安	<i>Chen-an</i> "
泗城	<i>Sü-ck'eng</i> "
鬱林州	<i>Iuk-lin Cheo</i>

貴州

KUEI-CHEO.

Containing 12 Fu, 3 Chih-li T'ing, 1 Chih-li Cheo, 11 T'ing, 13 Cheo and 33 Hsien cities. Total 73.

貴陽府 *Kuei-iang Fu*

石阡府	<i>Shih-ts'ien</i>	<i>Fu</i>
安順	<i>An-shuen</i>	"
銅仁	<i>T'ong-ren</i>	"
鎮遠	<i>Chen-üen</i>	"
黎平	<i>Li-p'ing</i>	"
大定	<i>Ta-ting</i>	"
思州	<i>Si-cheo</i>	"
興義	<i>Hsing-i</i>	"
思南	<i>Si-nan</i>	"
都勻	<i>Tu-üin</i>	"
遵義	<i>Tsuen-i</i>	"
平越州	<i>P'ing-üeh</i>	<i>Cheo</i>
八寨廳	<i>Pah-chai</i>	<i>T'ing</i>
松桃	<i>Song-t'ao</i>	"
仁懷	<i>Ren-huai</i>	"

雲南

ÜIN-NAN.

Containing 14 Fu, 4 Chih-li T'ing, 3 Chih-li Cheo, 9 T'ing, 27 Cheo and 39 Hsien cities. Total 96.

雲南府 *Üin-nan Fu*

江府	<i>Ch'en-kiang</i>	<i>Fu</i>
東川	<i>Tong-ch'uan</i>	"
順寧	<i>Shuen-ning</i>	"
楚雄	<i>Ts'u-hsiong</i>	"
永昌	<i>Iong-ch'ang</i>	"
廣南	<i>Kuang-nan</i>	"
曲靖	<i>K'ü-h-tsing</i>	"
昭通	<i>Chao-t'ong</i>	"
開化	<i>K'ai-hua</i>	"
麗江	<i>Li-kiang</i>	"
臨安	<i>Lin-an</i>	"
普洱	<i>P'u-rì</i>	"
大理	<i>Ta-li</i>	"
廣西州	<i>Kuang-si</i>	<i>Cheo</i>
元江	<i>Üen-kiang</i>	"
武定	<i>U-ting</i>	"
蒙化廳	<i>Meng-hua</i>	<i>T'ing</i>
永北	<i>Iong-peh</i>	"
鎮沅	<i>Chen-üen</i>	"
景東	<i>King-tong</i>	"

THE MANCHURIAN PROVINCES.

盛京

SHENG-KING (Shing-king.)

Also called Liao-tong (遼東) or Kuan-tung (關東). Containing 3 Fu, 5 T'ing, 5 Cheo, 14 Hsien. Total 27.

奉天府 *Feng-t'ien Fu*
(Moukden)

昌圖府	<i>Ch'ang-t'u</i>	<i>Fu</i>
錦州	<i>King-cheo</i>	"

吉林

KIH-LIN (Kirin.)

Containing 1 Fu, 5 T'ing, 1 Cheo, and 1 Hsien city. Total 8.

吉林 *Kih-lin (Kirin-ula).*

黑龍江

HEH-LONG KIANG.

Also called Tsi-tsi-ha-rī (齊齊哈爾).

齊齊哈爾 *Tsi-tsi-ha-rī*

Still under military government.

According to Giles, the cities of China number 1,884. They are divided as follows :—Fu 185, T'ing 134, Cheo 248, Hsien 1,317. To this must be added the Manchurian Provinces, which according to the same authority contain 4 Fu, 10 T'ing, 6 Cheo and 15 Hsien. Total 35. This gives a total of 1,919 in all.

COMMON WORDS FOR EXERCISE IN COMPOSITION.

I. MISCELLANEOUS. II. VERBS.

I.

The numbers refer to the List of Numerary Adjuncts.

A certain, <i>meo</i>	‘某’	Breast, <i>hsiong-k'eo</i> ¹	胸‘口’
All the world, { <i>uan-kueh-</i> <i>kiu-cheo</i>	萬‘國’	Bricklayer, <i>ua-tsiang</i> ¹	瓦‘匠’
Altogether, <i>ih-ts'i</i>	一‘齊’	Bricks, <i>chuan-t'eo</i> ²	磚‘頭’
Ant, <i>ma-i</i> ¹	‘螞蟻’	Broad; wide, <i>kuan</i>	寬
Anxious, <i>kih</i>	‘急’	Broken, <i>sui</i>	碎
Arm, <i>pang-tsi</i> ¹	‘膀子’	Broom, <i>sao-cheo</i> ⁸	掃‘帚’
Arrow, <i>tsien</i> ⁹	‘箭’	Brush, <i>shuah-ts'i</i> ⁸	刷‘子’
Arrowroot, <i>co-fen</i>	‘藕粉’	Buddhism, <i>fu-kiao</i>	佛‘教’
Axe, <i>fu-tsi</i> ⁸	‘斧子’	Buffalo, <i>shui-niu</i> ¹⁴	‘水牛’
Back, the, <i>pei</i> ²	‘背’	Bugs, <i>ch'eo-ch'ong</i>	臭‘蟲’
Bamboo-worker, <i>mièh-tsiang</i> ¹	篾‘匠’	Busy; gay, <i>reh-nao</i>	熱‘鬧’
Barley, <i>ta-meh</i>	大‘麥’	Butterfly, <i>hu-tieh</i>	蝴‘蝶’
Barometer, <i>feng-ü-piao</i> ¹	風‘雨表’	Camel, <i>loh-t'o</i> ¹¹	駱‘駝’
Basket, <i>lan-tsi</i> ¹	籃‘子’	Candle, <i>lah-chuh</i> ⁹	臘‘燭’
Bath-tub, <i>si-tsao-p'en</i> ¹	洗‘澡盆’	Cash strings, { <i>ts'ien-ch'uan-</i> <i>tsi</i> ²¹	錢‘串’
Bear, <i>hsiong</i> ⁹	‘熊’	Cat, <i>mao</i> ¹	貓
Bed, <i>ch'uang</i> ⁵	‘牀’	Caterpillar, <i>mao-ch'ong</i> ¹	毛‘蟲’
Bee, <i>mih-feng-ts</i> ¹	蜜‘蜂子’	Centipedes, <i>u-kong</i> ¹	蜈‘蚣’
Below; lower d wii, } <i>tsai-hsia-pien</i>	在‘下邊’	Chisel, <i>tsoh-ts'i</i> ⁸	鑿‘子’
Bird, <i>ts'ioh-niao</i> ¹	雀‘鳥’	Chopsticks, <i>k'uai-tsi</i> ^{9, 21}	筷‘子’
Blacksmith, <i>t'ieh-tsiang</i> ¹	鐵‘匠’	Coffin, <i>kuan-ts'ai</i> ²³	棺‘材’
Blue, <i>lan</i>	藍	Comfortable, <i>shuang-k'uai</i>	爽‘快’
Body, the whole, <i>huen-shen</i>	渾‘身’	Confectionery, <i>tien-sin</i>	‘點心’
Book-case, <i>shu-kia-tsi</i> ¹	書‘架子’	Continually; } <i>ch'ang-ch'ang</i>	常‘常’
Brassfinisher, <i>t'ong-tsiang</i> ¹	銅‘匠’	constantly, }	
Bread, <i>man-t'eo</i> ^{1, 2}	饅‘頭’	Cool; cold, <i>liang</i>	涼

COMMON WORDS FOR EXERCISE IN COMPOSITION.

Cotton-wadding,	<i>mien-hua</i>	綿花	Firm; stable,	<i>kien-ku</i>	堅固
Cover, a,	<i>kai-tsi¹</i>	蓋子	Fir tree,	<i>song-shu²¹</i>	松樹
Coverlet,	{ <i>ih-ch'uang</i> <i>pei-o</i>	一床被	Firing,	<i>ch'ai</i>	柴
Crosswise; aslant,	<i>hueng</i>	橫	Flea,	<i>keh-tsao¹</i>	虻蚤
Crow, a,	<i>lao-ia¹</i>	老鴉	Flour,	<i>huei-mien</i>	灰麵
Cucumber,	<i>huang-kua^{1,14}</i>	黃瓜	Floor boards,	<i>ti-pan²</i>	地板
Cup,	<i>pei-tsi¹</i>	杯子	Fly,	<i>ts'ang-in¹</i>	蒼蠅
Cupboard,	<i>huei-tsi^{1,23}</i>	櫃子	Fork, a,	<i>ch'a-tsi⁸</i>	叉子
Curtains, a set of,	{ <i>ih-ch'uang-</i> <i>chang-tsi</i>	一牀子帳	Formerly,	<i>ts'ong-ts'ien</i>	從前
Dead,	<i>puh tsai</i>	不在	Foundation,	<i>ken-ki¹</i>	根基
Defect; fault,	<i>mao-ping¹</i>	毛病	Fowl,	<i>ki-tsi⁹</i>	雞子
Different,	<i>liang-iang</i>	兩樣	Frog,	<i>hsia-ma¹</i>	蝦蟆
Different,	<i>puh t'ong</i>	不同	Genuine; true,	<i>ch'eng-shih</i>	誠實
Diligent,	<i>k'ing-kin</i>	勤謹	Gentleman,	<i>lao-ie¹</i>	老爺
Doctor,	<i>i-seng¹</i>	醫生	Geomancy; luck,	<i>feng-shui</i>	風水
Drain,	<i>shui-keo¹</i>	水溝	Ginger,	<i>seng-kiang²</i>	生薑
Drawer,	<i>ch'eo-t'i¹</i>	抽屜	Glass,	<i>po-li²</i>	玻璃
Duck, a,	<i>iah-tsi⁹</i>	鴨子	Glue,	<i>kiao</i>	膠
Duster,	<i>mah-pu²</i>	抹布	Goat,	<i>shan-iang⁹</i>	山羊
Dyer,	<i>ran-tsiang¹</i>	染匠	Hair,	<i>mao²¹</i>	毛
Each; every,	<i>mei</i>	每	Hair (of the head),	<i>t'eo-fah²¹</i>	頭髮
Ear,	<i>ri-to¹</i>	耳朵	Ham,	<i>ho-t'ui⁹</i>	火腿
Eloquence,	<i>keo-ts'ai</i>	口才	Handsome; respectable,	{ <i>t'i-mien</i>	體面
Emperor; ruler,	<i>huang-shang¹</i>	皇上	Hard; stiff,	<i>ing</i>	硬
Entirely; all,	<i>ts'üen</i>	全	Hungry,	<i>o</i>	餓
Extremely,	<i>kih</i>	極	Hasband,	<i>chang-fu¹</i>	丈夫
Eyebrows,	<i>mei-mao</i>	眉毛	If; supposing,	<i>roh-shi</i>	若是
Fame,	<i>ming-sheng</i>	名聲	Intercalary month,	<i>ruen-üeh¹</i>	閏月
Father,	<i>fu-ts'in¹</i>	父親	Iron,	<i>t'ieh²</i>	鐵
Father's elder brother,	<i>peh-peh¹</i>	伯伯	Kitchen,	<i>ch'u-fang¹</i>	廚房
Father's younger brother,	{ <i>shuh-shuh¹</i>	叔叔	Ladder,	<i>t'i-tsi⁸</i>	梯子
Family, one's own,	<i>pen-kia</i>	本家	Lady,	<i>t'ai-t'ai⁷</i>	太太
Finished; complete,	<i>ch'eng-kong</i>	成功	Lady, young,	<i>siao-tsie¹</i>	小姐
Finished; there's an end of it,	{ <i>la-tao</i>	拉倒	Lame person,	<i>k'üe-tsü¹</i>	瘸子
			Lantern,	<i>teng-long¹</i>	燈籠

COMMON WORDS FOR EXERCISE IN COMPOSITION.

Last year,	k'ü-nien	去, 年
Leather worker,	p'i-tsiang ¹	皮匠
Letter carrier,	p'ao-sin-tih	跑信的
Library,	shu-fang ¹	書房
Lice,	seh-tsi ¹	虱子
Life; fate,	ming	命
Like; as if,	ru-t'ong	如同
Limited,	iu-hsien	有限
Lion,	si-tsi ²	獅子
Little, a,	ih-tien	一點
Lizard,	pih-hu ¹	壁虎
Lock, a,	so ⁸	鎖
Loose; lax,	song	鬆
Lord's Supper,	sheng-t'san	聖餐
Mad person,	feng-tsi ¹	瘋子
Magpie,	hsi-ts'ioh ⁹	喜鵲
Many; numerous,	hsü-to	許多
Marking-line,	meh teo-tsi ¹	墨斗子
Matches, a box of,	ih-hoh-tsi ¹ iang-ho	一盒, 子 洋火
Mattress,	{ ih-ch'uang- ruh-tsi	一, 牀子 褥子
May be compared to,	k'o-pi	可, 比
Meat,	ruk ²	肉
Microscope,	{ hsien-uei- king ¹	顯微鏡
Middle, in the,	tsai-chong- kien	在中間
Milk,	nai	奶
Monkey,	heo-tsi ²	猴子
Mosquito,	uen-tsi ¹	蚊子
Moth,	o-tsi ¹	蛾子
Mother,	mu-ts'in ¹	母親
Mouth; lips,	tsui	嘴
Mud,	ni-pa	泥巴
Mule,	lo-tsi ¹¹	騾子
Mutton,	iang-ruh	羊肉
Narrow,	tseh	窄

Neighbour,	lin-sha ¹	隣舍
Noon,	chong-shang	中上
Noon,	shang-u	晌午
Nose,	pi-tsi ¹	鼻子
Nostrils,	pi-k'ong	鼻孔
Not; a negative,	moh	莫
Odds and ends,	ling-sui	零碎
Oil,	iu	油
Oranges,	küh-tsi ¹	橘子
Painter,	ts'ih-tsiang ¹	漆匠
Paper, toilet,	ts'ao-chü ⁵	草紙
Partition wall,	pih-tsi ¹	壁子
Patois,	t'u-hua	土話
Peaches,	t'ao-tsi ¹	桃子
People,	peh-sing	百姓
Pepper,	hu-tsiao	胡椒
Perhaps,	hueh-ckae	或者
Period of two hours,	shü-ch'en ¹	時辰
Pillow,	chen-t'eo ¹	枕頭
Pincers,	k'ien-tsi ⁸	鉗子
Plane,	pao-tsi ⁸	鉋子
Plough,	li-tsi ²²	犁子
Plums,	li-tsi ¹	李子
Politeness,	k'eh-k'i	客氣
Poor,	p'in-k'iong	貧窮
Poor; cold,	han	寒
Pork,	chu-ruh ²	豬肉
Potatoes,	shan-ü	山芋
Proprietor; master,	chang-kuei- tih ¹	掌櫃的
Precious,	pao-peí	寶貝
Rat,	lao-sku ¹	老鼠
Reason; cause,	üen-ku	緣故
Relatives,	ts'in-ts'ih	親戚
Resembling; as though,	fang-fuh	彷彿

COMMON WORDS FOR EXERCISE IN COMPOSITION.

Rice basin, <i>fan-uan</i> ¹	飯'碗	Tea, (in leaf), <i>ch'a-ieh</i>	茶'葉
Room; house, <i>uh</i> ²⁰	屋	Tea-table, <i>ch'a-ki</i> ¹	茶'几
Rotten, <i>lan</i>	爛	Teeth, <i>ia-ch'í</i> ¹	牙'齒
Sabbath, the, <i>an-sih-ríh</i>	安'息'日	Telescope, { <i>ts'ien-li-king</i> ¹	千'里'鏡
Saucer, <i>tieh-tsi</i> ¹	碟'子	Ten Commandments, the, <i>shih-t'iao-kiai</i>	十'條'誡
Saw, <i>kü-tsi</i> ⁸	鋸'子	Thermometer, { <i>leng-neh-piao</i> ¹	冷'熱'表
Scale, a, <i>ch'eng</i> ⁸	秤	Thin; wasted, <i>seo</i>	瘦
Secure; settled, <i>t'o-tang</i>	妥'當	Tiger, <i>lao-hu</i> ⁹	老'虎
Severe; stern, <i>li-hai</i>	利'害	Tight, strict, <i>kin</i>	緊
Scorpion, <i>hsieh-tsi</i> ¹	蠍'子	Tiles, <i>ua</i> ²	瓦
Shallow, <i>ts'ien</i>	淺	Tongue, <i>sheh-t'eo</i> ¹⁵	舌'頭
Sheep, <i>mien-iang</i> ⁹	綿'羊	Tough, strong, <i>kieh-shih</i>	結'實
Short, <i>tuan</i>	短	Tooth-brush, { <i>ia shuah-tsi</i> ⁸	牙'刷'子
Side; other, <i>p'ang</i>	旁	Turnips, <i>lo-po</i> ¹	蘿'蔔
Skin, bark, <i>p'i</i>	皮	Vegetables, <i>su-ts'ai</i>	蔬'菜
Slave, a female, <i>ia-t'eo</i> ¹	丫'頭	Vinegar, <i>ts'u</i>	醋
Snapped; broken, <i>tuan</i>	斷	Wash-hand [face] basin, <i>si-lien-p'en</i> ¹	洗'臉'盆
So that; in order to, <i>shí-teh</i>	使'得	Watch, a, <i>piao</i> ¹	'表
Soap, <i>fei-tsao</i> ²	肥'皂	Wax, <i>lah</i>	臘
Sore, a, <i>ch'uang</i> ¹	瘡	Weak, <i>ruan-roh</i>	'軟'弱
Soup, <i>t'ang</i>	湯	„ (of fluids,) <i>tan</i>	'淡'
Spade, <i>sien</i> ⁸	杓	Wealth, <i>ts'ai</i>	財
Sparrow, <i>ma-ts'ioh</i> ¹	麻'雀	Well, a, <i>tsing</i> ²³	'井
Spectacles, <i>tén-hing</i> ²²	'眼'鏡	Well off; well-to-do, <i>fu-kuei</i>	富'貴
Spider, <i>chí-chu</i> ¹	蜘蛛	Wheat, <i>meh-tsi</i>	麥'子
Spoon, <i>t'iao-keng</i> ¹	調'羹	Willing, <i>ts'ing-üen</i>	情'愿
Step, a, <i>pu</i>	步	Willow tree, <i>liu-shu</i> ²¹	'柳'樹
Stinking; offensive, <i>ch'eo</i>	臭	Without; a negative, <i>u</i>	無
Strong—of fluids, <i>nong, heo</i>	濃'厚	Woman; women, <i>nai-nai</i> ¹	'奶'奶
Stunted; low, <i>ai</i>	'矮		
Stupid; dense, <i>ch'uen-pen</i>	'蠢'笨		
Sugar, <i>t'ang</i>	糖		
Sweet, <i>t'ien</i>	甜		

II.

Accompany, <i>p'ei</i>	陪	Get rich, <i>fah-ts'ai</i>	發財
Ache, <i>t'eng</i>	疼	Go to law, <i>ia-kuan-si</i>	打官司
Alter, <i>keng-kai</i>	更改	Hand to, to, <i>ti</i>	遞
Angry, to get, <i>seng-ki</i>	生氣	Hand over to, to, <i>kia</i>	交
Appoint, <i>an-p'ai</i>	安排	Hinder, <i>tsu-tang</i>	阻擋
Arrange; set in order, <i>li</i>	理	Hinder; impede, <i>ai-si</i>	礙事
Assent to, to, <i>tah-ing</i>	答應	Honour parents, { <i>hsiao-shuen</i>	孝順
Avail of, to, <i>tsiu-choh</i>	就着	{ <i>fu-mu</i>	父母
Avenge, <i>pao-ch'eo</i>	報仇	Implore, <i>k'en-k'iu</i>	懇求
Be, to; to do, <i>uei</i>	爲	Know, <i>chi-tao</i>	知道
Beg, to, <i>t'ao</i>	討	Laugh, <i>siao</i>	笑
Bite, to, <i>iao</i>	咬	Lead, <i>ing-tao</i>	引導
Blame, to, <i>tseh-pei</i>	責備	Lead, to, <i>ling</i>	領
Blow, to, <i>ch'ui</i>	吹	Leak, <i>leo</i>	漏
„ (of wind), <i>kuah-feng</i>	颳風	Leave, <i>li-k'ai</i>	離開
Brush, (of clothes), <i>shuah</i>	刷	Lenient, to be, <i>k'uang-iong</i>	寬容
Call, <i>han</i>	喊	Lick, <i>t'ien</i>	舔
Cheat, <i>k'i-fu</i>	欺負	Lie down, <i>t'ang</i>	躺
Choose; select, <i>kien</i>	揀	Light a fire, <i>tien-ho</i>	點火
Comfort, <i>an-uei</i>	安慰	Look at, <i>uang</i>	望
Commission, to; } <i>t'oh</i>	託	Look after, <i>chao-ing</i>	照應
entrust to, }		Loose, <i>fang</i>	放
Cover, <i>kai</i>	蓋	Lower, <i>ti</i>	低
Curse; scold; revile, <i>ma</i>	罵	Make good, <i>p'ei</i>	賠
Delay, <i>tan-koh</i>	耽擱	Manifest, <i>piao-ming</i>	表明
Drag, to, <i>la</i>	拉	Meet, <i>ü</i>	遇
Distinguish, <i>fen-pieh</i>	分別	Need not, <i>puh-pih</i>	不必
Drown, <i>ien</i>	淹	Overcome, <i>teh-sheng</i>	得勝
Enter a religion, <i>ruh-kiao</i>	入教	Pardon, <i>shæ-mien</i>	赦免
Escape from, <i>to-pi</i>	躲避	Prepare, <i>ü-pei</i>	豫備
Favoured with, to be, <i>meng</i>	蒙	Perspire, <i>ch'uh-han</i>	出汗
Feverish, to be, <i>fah-shao</i>	發燒	Pile up, <i>tui</i>	堆
Fortunes; to tell, <i>suan-ming</i>	算命	Plough, <i>den</i>	耕
Freeze; frozen, <i>tong</i>	凍	Point to, <i>chi-tier</i>	指點
Gamble, <i>tu</i>	賭	Pour over, <i>kiao</i>	澆

COMMON WORDS FOR EXERCISE IN COMPOSITION.

Provoke,	<i>ræ</i>	惹	Squeeze,	<i>tsi</i>	擠
Protect,	<i>pao-hu</i>	保護	Stop up,	<i>seh</i>	塞
Raise the head,	<i>t'ai-t'eo</i>	抬頭	Swallow, to,	<i>t'uen</i>	吞
Rebel,	<i>tsao-fan</i>	造反	Sweep, to,	<i>sao</i>	掃
Rebuke,	<i>kuai</i>	怪	Take leave,	<i>ts'i-hsing</i>	辭行
Receive, welcome,	<i>tsiek</i>	接	Tell,	<i>kao-su</i>	告訴
Refer to again,	<i>tsai-shoh</i>	再說	Travel,	<i>ch'uh-men</i>	出門
Reform, to, {	<i>hwei-sin-</i>	回心	Trouble, to,	<i>nan-uei</i>	難為
	<i>chuan-i</i>	轉意	Trouble, to give	} <i>fei-si</i>	費事
Regard as,	<i>i-uei</i>	以爲	or cause,		
Repair; put to rights,	<i>sheo-shih</i>	收拾	Treat, to,	<i>tai</i>	待
Retire; fall back,	<i>t'ui</i>	退	Understand; clearly,	<i>ming-peh</i>	明白
Reverence, to,	<i>kong-king</i>	恭敬	Urge,	<i>ts'ui</i>	催
Rob,	<i>t'eo</i>	偷	Vow, to,	<i>hsü-üen</i>	許愿
Roll up,	<i>küen</i>	捲	Wear on the head	} <i>tai</i>	戴
Sacrifice, to,	<i>hsien tsi</i>	獻祭	or nose,		
Seal up,	<i>feng</i>	封	Weave,	<i>chih</i>	織
Search into,	<i>k'ao-kiu</i>	考究	Weigh,	<i>ch'eng</i>	秤
Scatter; disperse,	<i>san</i>	散	Win,	<i>ing</i>	贏
Sin, to,	<i>fan tsui</i>	犯罪	Wound,	<i>shang</i>	傷
Sprinkle,	<i>sa</i>	洒	Yield,	<i>rang</i>	讓

APPENDIX.



NOTE.—In order to save space, very few examples are given to illustrate any given character or expression. It will be a helpful exercise to the student to make sentences for himself, with the aid of his teacher, as he will thus learn any local variations, and have abundant material for conversation.

1. The plural of inanimate things is often indicated by *t'a* (他) alone.

2. In direct address, *ni-men* (你們) may be used to a single person; e.g.,

Where do you belong to? *ni-men shī na-li tih* (你們是那裏的)?

3. The order of *hsiong-ti* (兄弟) is inverted when speaking of 'brothers' in general; so used, *men* (們) is often dispensed with; e.g.,

These are my brethren in the faith; *chæ shī kiao-chong-tih ti hsiong* (這是教中的弟兄).

4. 'Elder brother', *ko-ko* (哥哥) is often used as a title; in which case *ta* (大) is substituted for the first *ko*; e.g.,

Are you better, old fellow? *ta-ko hao-sie muh iu* (大哥好些沒有)?

5. In many districts *tsi-kia* (自家) takes the place of *tsi-ke* (自己).

6. Both *chæ* (這) and *na* (那) may indicate contempt; e.g.,

That fellow has no gumption; *t'a na-ko ren hao puh tong si* (他那个人好不懂事).

You are an unreasonable fellow; *ni chæ-ko ren puh kiang li* (你這個人不講理).

7. The word 'thing' when applied to persons means in Chinese, as in English, "a worthless fellow"; e.g.,

His son is a bad character; *t'a-tih ri-tsī shī-ko huai tong-si* (他的兒子是個壞東西).

8. In speaking of children, *hai-tsī* (孩子) means 'a boy', unless there is something to indicate the contrary.

9. One of the principal differences between Northern and Southern Mandarin, lies in the use of *tsi* (子) and *ri* (兒) as a

particle affixed to nouns; the Southern prefers the former, the Northern the latter.

10. In giving assent, *shì* (是) is at times repeated; and at times has *tih* (的) added to it. In the former case it may express impatience—"Yes, yes, I know all about that"; or may be the equivalent of such phrases as, "Very well"; "well and good; let it be so;" etc.

11. *Shen-mo* (甚麼) has the colloquial equivalent *shih-mo* (什麼). Local usage decides which is more preferable in any given district.

12. In some places *tuh* (讀) takes the place of *nien* (念) as in the word 'scholars'; *tuh-shu-ren* (讀書人). But in the sense of 'to chant', they are not interchangeable.

13. Another word used for 'sound' is *sheng-k'i* (聲氣). It differs from *sheng-in* (聲音), in that it cannot be used for 'a tone,' though both may be used to mean 'noise'.

14. Either *ts'ing* (情) or *t'i* (體) may be affixed to *si* (事). The former indicates the different phases of a matter; the latter rather its main import.

15. The order of persons in a family does not usually need *ti* (第); e.g.,

What is your place in the family? (in order of birth). I am the fourth; *ni hang ki? O hang si* (你行幾, 我行四).

16. In addition to *chang* (章) both *huei* (回) and *tiao* (條) denote 'chapter', or 'section'. The former is largely used in novels; the latter appears to be used when in addition to the main subject, several minor subjects are introduced.

17. *K'α* (看) is at times interchanged with *ts'iao* (瞧). It may also be added to *ts'iao* or *t'ing* (聽) repeated, or it may be repeated and *ts'iao* added; e.g.,

He looks on him with contempt: *t'a ts'iao-puh-k'i t'a* (他瞧不起他).

Look and see; *ni ts'iao-ts'iao-k'an* (你瞧瞧看).

Listen! *ni t'ing-t'ing-k'an* (你聽聽看).

I will go and look; *o-k'ū k'an-k'an ts'iao* (我去看看瞧).

18. Both *peh* (百) and *uan* (萬)='all'; e.g.,
All grains and fruits; *u kuh peh to* (五穀百菓).

All things were created by God ; *uan-uh tu shī Shang-ti tsao tih* (萬物都是上帝造的).

19. *Tsai na-ri* (在那兒), and *tsai na-k'ngi* (在那塊) are commonly used, as well as *tsai na-li* (在那裏).

20. Another word for 'a few' is *la* (拉); or as some write it (來). It differs from *ki* (幾) in that it must be joined to some number or other denomination; whereas *ki* may be used alone; e.g.,

I have a few cash; *o iu ki-ko ts'ien* (我有幾個錢).

He has between ten and twenty copies (of a book); *t'a iu shih-la pen* (他有十拉本).

More than ten feet high; *ih chang la kao* (一丈拉高).

21. In the North *shui* (誰) replaces *na-ih-ko* (那一個); and *shui-tih* (誰的) *na-ih-ko tih* (那一個的). But in speaking of things, *na* is still used; as, Which piece? *na-ih-k'uai* (那一塊):

22. *Chī* (只) followed by either *teh* (得) or *neng* (能) = "the only alternative"; e.g.,

I could only do as he said; *chī neng i t'a shoh* (只能倚他說).

Other words used to signify 'only' are the following:—

光 *kuang*, Bright, smooth, only; e.g.,

He does nothing but read; *t'a kuang shī nien shu* (他光是念書).

但 *tan*, Only, but; e.g.,

And not only so; *puh tan shī chā iang* (不但是這樣).

單 *tan*, Single; alone; only; a bill; odd, as a number; e.g.,

I only want it done in this way; *tan iao chā iang tso* (單要這樣做).

Write a bill; *sie ih-ko ho tan-tsī* (寫一個貨單子).

寡 *kua*, Few; alone; e.g.,

He only says he will come; he has no intention of doing so; *t'a kua shī shoh lai, tsong puh lai* (他寡是說來, 總不來).

This last character is somewhat bookish, and is used principally in the south. Usage alone can decide as to the most suitable place in which to use any of the above.

23. In some connections, *to-shao* (多少) signifies "more," without saying how much more; e.g.,

Give him a few more; *to-shao kīh t'a liang-ko* (多少給他兩個).

It is often followed by *su* (數) with a N. A. in such a sentence as

How many rooms are there in this building? *chæ-li fang-tsi kong iu to-shao kien su* (這裏房子共有多少間數)?

24. *Hao* (好) and *puh hao* (不好) vary their force and meaning in different connections. All that can be done here is to call attention to a few of the commoner uses. *Hao* often has the force of a superlative; e.g.,

A very large house; *hao-ta-tih fang-tsi* (好大的房子).
At times it indicates design; e.g.,

So as to make him unhappy; *hao kiao t'a sin-li nan-ko* (好叫他心裏難過).

Followed by *puh* (不) it usually denotes irony; e.g.,

He is a clever fellow indeed! *hao puh tong si* (好不懂事).

Repeated with *tih* (的) = either "good; well"; or "without any special cause or reason"; e.g.,

Behave properly; *ni-men hao-hao-tih tso-si* (你們好好的做事).

This clock has stopped of its own accord; *chæ-ko chong hao-hao-tih puh tseo* (這個鐘好好的不走).

Read *hao*⁴; it means 'fond of'; e.g.,

He is fond of study; *t'a hao hsieh* (他好學).

Puh-hao (不好) often indicates that certain things are difficult; or that there is something in the way of their accomplishment; or that there is something unadvisable in the case; e.g.,

I cannot (for some reason or the other) tell him that; *na-ko hua o puh hao kih t'a shoh* (那個話我不好給他說).

It is not the best thing to go just now; *hsien-tsai puh hao k'ü* (現在不好去).

25. *Hai* (還) as used in certain interrogative forms suggests lack of resource, or inability; e.g.,

There is no one else to trust, if you do not trust Jesus; *puh k'ao Ie-su lai iao k'ao shui ni* (不靠耶穌還要靠誰呢)?

It is no use to give him money; *kih t'a ts'ien hai iu shen-mo hao-ch'u ni?* (給他錢還有甚麼好處呢).

26. *Shang* (上) before numbers often = 'nearly,' 'about'; e.g.,
Nearly a thousand; *shang ts'ien* (上千).

It means also 'to go aboard,' 'to put on'; e.g.,

Put the things on (as on board a vessel, etc.); *shang tong-si* (上東西).

Go aboard; *shang ch'uan* (上船).

It also means 'superior,' and is used with *chong* (中) and *hsia* (下); e.g.,

Best, middling, inferior; *shang, chong, hsia* (上, 中, 下).

Joined to *lai* (來) it is used in the potential mood; e.g.,

He cannot say that sentence: *na-ku hua t'a shoh puh-shang lai* (那句話他說不上來).

He can manage this piece of business; *chae-chuang si t'a tso teh-shang lai* (這樁事他做得上來).

27. Both *ho-i* (何意) and *ho-ku* (何苦) are employed as the equivalent of *uei-shen-mo* (爲甚麼). *Ho-ku* commonly includes the thought of expostulation or regret; such as is conveyed in English by whyever? whatever? or the use of an emphatic word, e.g.,

Why do you go this way? *ho-ku tseo chae-t'iao lu ni* (何苦走這條路呢)?

28. The auxiliaries *huei-lai* (回來); *k'i-lai* (起來); etc., may have their first word used as a principal verb; e.g.,

He cannot rise; *t'a k'i puh k'i lai* (他起不起來).

He cannot come back; *t'a huei puh huei lai* (他回不回來).

29. Some other words used beside *k'uai* (快) to denote speed or promptness, are *kan-kin* (趕緊); *kan k'uai* (趕快); *ma-shang* (馬上); and *sui-t'ieh* (隨即).

30. *I-shang* (衣裳) in many places is used instead of *i-fuh* (衣服). Theoretically the former refers to the clothes on the lower half of the body; but the distinction is ignored in ordinary conversation.

31. *Tsao* (早) and *uan* (晚) are joined together and form a phrase meaning, 'at some time or the other'; 'sooner or later'; e.g.,

He will be here sooner or later; *na-ko ren tsao-wan tsong iao tao* (那個人早晚總要到).

He has no idea of time; *t'a puh hsiao-teh tsao-uan* (他不懂得早晚).

32. *Heo* (後) may be prefixed either to *t'ien* (天) or *chao* (朝); e.g.,

Day after to-morrow ; *hco-t'ien*, or *hco-chao* (後天, 後朝).

33. In the south, *t'i* (替) largely takes the place of *kih* (給) as a sign of the indirect object. But it differs from *kih*, in that it is used before the verb only. For instance, I will do it for you ; *o t'i ni tso* (我替你做) ; but not *o song t'i ni* (我送替你) for, I will give it to you.

34. In monetary transactions the following vocabulary is in constant use :—

值 *chih* To be worth ; value.

合 *hoh* To agree with ; to correspond to.

賺 *chuan* To make money ; to earn.

賒 *shæ* To buy or sell on credit.

欠 *k'ien* To owe ; deficient.

歸 *kuei* To return to ; to belong to.

補 *pu* To make good ; to repair.

利 *li* Profit.

作 *tsoh* To do ; to make.

折 *cheh* To discount ; to abate.

貪 *t'an* To covet.

押 *iah* To detain in custody ; to suppress.

搭 *tah* To add to.

扣 *k'eo* To deduct ; to discount.

鷹洋 *ing-ang* Mexican dollars.

本洋 *pen-ang* Spanish dollars.

底子 *ti-tsï* A foundation ; amount short.

長價 *chang-kia* To rise in price.

跌價 *tieh-kia* To fall in price.

足錢 *tsuh-ts'ien* "Full cash."

行市 *hang-shi* Rate of exchange ; state of the market.

算盤 *suan-p'an* Reckoning board.

成色 *ch'eng-seh* Fineness, 'touch', or purity of silver.

本錢 *pen-ts'ien* Capital in trade.

捨本 *shæ-pen* To fail in business.

現錢 *hsien-ts'ien* Ready money.

賒賬 *shæ-chang* Credit ; to run up a score.

錠子 *ting-tsï* Ingot of silver.

法碼 *fah-ma* Weights.

戥子 *teng-tsï* Small balance used in weighing silver.

扣頭 *k'eo-t'eo* Discount.

Three taels plus five hundred cash; *san liang in-tsi tah u peh ko ts'ien* (三兩銀子搭五百個錢).

Take the average (between two or more amounts); *ih la-rī suan* (一拉兒算).

How much in all? *in-tsong in to-shao* (一總有多少)?

Add it up; *shah ko tsong-r* (殺個總兒).

Pay a half, and leave a half unpaid; *kuei ih pan iah ih pan* (歸一半押一半).

Less than it cost; *puh keo pen* (不殼本).

Worthless; *puh ch'ih ts'ien* (不值錢).

Enquire the market price; *ta-t'ing hang-shī* (打聽行市).

Unable to change (money) for the full price; *huan puh tao hang-shī* (換不到行市).

35. In ordinary cases amounts are reckoned to two places of decimals; but bankers and others extend their calculations to five places of decimals as shown in the following Table:—

10	<i>huh</i>	忽 (an atom)	=1	<i>sī</i>	絲 (a filament).
10	<i>sī</i>	絲	=1	<i>hao</i>	毫 (a hair).
10	<i>hao</i>	毫	=1	<i>li</i>	釐 (a grain).
10	<i>li</i>	釐	=1	<i>fen</i>	分 (a hundredth)
10	<i>fen</i>	分	=1	<i>ts'ien</i>	錢 (a tenth).
10	<i>ts'ien</i>	錢	=1	<i>liang</i>	兩 (an ounce).

36. It has been pointed out that a 'tael' is an ounce of silver, and is subdivided into tenths, hundredths, etc. Thus, Tls. 6.54=Tael 6, plus five-tenths, plus four hundredths; or expressed as a vulgar fraction Tls. $6\frac{54}{100}$. All such amounts are expressed, and all calculations made according to the decimal system, or the system of reckoning by tenths, each figure to the right of the decimal point decreasing in value ten-fold.

37. A dollar is valued according to its relation to the tael; i.e., it is regarded as weighing so many tenths and hundredths, etc. of the ounce. Hence a dollar is said to be worth, say, 73 tael cents—\$1.20=Tls. $1\frac{73}{100}$. Owing to the fluctuations of exchange its marketable value varies considerably at different times, though its weight remains the same. This is commonly spoken of as, "The dollar at.....," and is expressed in Chinese by *tsok* (作) or *hoh* (合) as follows:—

The dollar is at .72; *iang-ts'ien tsoh ts'ih ts'ien ri* (洋錢作七錢二).

To-day a Mexican dollar is worth .71 (of a tael); *kin-t'ien ing-iang loh ts'ih ts'ien ih fen in-tsi* (今天鷹洋合七錢一分銀子).

The value of a Spanish dollar is Tls. .75; *pen-iang tsoh ts'ih ts'ien u* (本洋作七錢五).

How many cash to a dollar? *hoh to-shao ts'ien ih-k'uai* (合多少錢一塊)?

How much silver is a dollar worth? *ih-k'uai iang-ts'ien hoh to shao in-tsi* (一塊洋錢合多少銀子)?

Translate:—Four taels change for 6,720 cash, how many cash is that to a tael? The tael changes for 1,590, and the Mexican dollar is at .73, how many cash is that to a dollar? If the dollar is at .72, \$6.43 is worth Tls. 4.63. How much silver is \$5.64 worth? Silver fell in price on the 6th and rose on the 7th of this month. On the 8th of the 2nd month I changed Tls. 6.93 at 1,565 cash a tael; and also Spanish dollars 43.02 at 1,150 a dollar, how many cash is that in all? (a) Tls. 3. 6842; (b) Tls. .0604; (c) Tls. 30. 500; (d) Tls. .60001; (e) Tls. 9. 70053.

38. One of the first things the beginner needs to know about is Exchange: he may perhaps find some of his difficulties on the subject lightened by considering the following:—

Dollars and taels are exchanged, or sold, for cash. To find the value of either the whole or part of a dollar or a tael, all that is needed is to multiply the amount by the rate; *e.g.*,

What is the value in cash of \$30.69 @ 1,120 cash a dollar?

$$\left. \begin{array}{l} \$30 \text{ @ } 1,120 = 1,120 \times 30 = 33600 \\ + \$\frac{69}{100} \text{ @ } 1,120 = 1,120 \times \frac{69}{100} = 772\frac{4}{5} \end{array} \right\} = 34,372\frac{4}{5} \text{ cash. Ans.}$$

Or more simply, to multiply decimally— $\$30.69 \times 1,120 = 34,373$ cash. Answer. It should be noticed that this answer is slightly larger than the one given above. The rule in such cases is to add 1 when the remainder is over a half.

How many cash is Tls. .36 worth @ 1,560 cash per tael? $1,560 \times .36 = 562$ cash. Answer.

It follows that to convert cash into dollars or taels, all that is needed is to reverse the above process; *e.g.*,

How many dollars should I receive for 189,645 cash @ 1,040 per \$1? $189,645 \div 1,040 = \$182.35$. *Ans.*

How many taels will 2,650 cash realize if silver changes @ 1,520 cash per Tl. 1? $2,650 \div 1,520 = \text{Tls. } 1.74$. *Ans.*

The conversion of dollars into taels, or taels into dollars proceeds as above; *e.g.*,

a. What is the value in taels of \$4, the dollar being at .72?

100 dollar cents = tael cents 72

$\therefore 1$ " " = " " $\frac{72}{100}$

Hence 400 " " = " " $\frac{72 \times 400}{100} = \text{Tls. } 2.88$. *Ans.*

Or, more simply, \$1 is worth .72 tael cents, $\therefore \$4 \times .72 =$ required answer in taels. *Ans.* Tls. 2.88.

b. What is the value in taels of \$8.65, the dollar being at .73?

\$1 is worth .73 tael cents $\therefore \$8.65 \times .73 =$ required answer in taels. *Ans.* Tls. 6.31.

c. What is the value in dollars of Tls. 5, the dollar being at .71?

Value of 71 tael cents = 100 dollar cents.

\therefore " " 1 " " = $\frac{1}{71}$ of 100 dollar cents = $\frac{100}{71}$.

Hence " " 500 " " = $\frac{100 \times 500}{71} = \7.04 . *Ans.*

Or more simply Tl. 1 = 100 cents \therefore Tls. 5 = 500 cents; hence $500 \div .71 =$ required answer in dollars. *Ans.* \$7.04.

d. What is the value in dollars of Tls. 86.92, the dollar being at 73 tael cents? $86.92 \div .73 = \$119.07$. *Ans.*

All the cases which arise in dealing with taels and dollars may be summed up in the following brief rules:—

1. To find taels, when the rate is given *in taels*, multiply the given number of dollars by the rate; *e.g.*,

How many taels are in \$150 @ .73?

According to the rule the answer is $150 \times .73 = \text{Tael } 109.50$.
Ans.

2. To find taels, when the rate is given *in dollars*, divide the given dollars by the rate; *e.g.*,

How many taels are in \$63.75 @ \$1.37 per tael?

$63.75 \div 1.37 = \text{Tael } 46.53$. *Ans.*

3. To find dollars, when the rate is given *in taels*, divide the given taels by the rate; *e.g.*,

How many dollars are in taels 100 @ .725 taels?

$100 \div .725 = \$137.93$. *Ans.*

4. To find dollars, when the rate is given in dollars, multiply the given taels by the rate; e.g.,

How many dollars in Taels 112.15 @ \$.137?

$112.15 \times 1.37 = \$153.64$. *Ans.*

N.B.—In all cases there must be more dollars than taels; fewer taels than dollars.

39. In a country where silver is largely used in an uncoined state, and passes from one person to another as the equivalent of so many ounces, it is evident there must be some standard by which to test its quality. In some large centres there is a Valuation Bureau called *Kong-ku küh* (公估局) where silver in local use is tested and stamped; its quality in relation to the standard being thus officially certified. This standard of fineness or purity, technically termed 'touch,' is known as *ch'eng-seh* (成色), 'perfect colour,' owing to the fact that impure silver is detected by (among other things) discolouration. *Ch'eng-seh* thus expresses the standard quality of pure silver, and roughly corresponds to the English 'Par' or 100. The actual quality of silver is stated in relation to this standard; but the manner of stating it is the opposite of the English method. For instance we speak of five out of a hundred as 5 per cent, of two and a half out of a hundred as $2\frac{1}{2}$ per cent, etc.; but the Chinese express the same by stating what is left when the percentage is removed. This obtains in speaking of cash, discount, and percentage; e.g.,

Silver at 5 per cent; *kiu u in-tsi* (九五銀子). The ten (*shih* 十) in such cases is understood, not expressed.

Silver at $3\frac{1}{2}$ per cent; *kiu luh u in-tsi* (九六五銀子).

Note that 'a half' is expressed desimally=.5.

This cash is 2 per cent short; *chae shi kiu pah ts'ien* (這是九八錢).

He deducts 3 per cent; *t'a k'eo san fen ts'ien* (他扣三分錢).

No discount is allowed in buying odds and ends; *mai ling-sui tong-si muh in k'eo-t'eo* (買零碎東西沒有扣頭).

If an account is reckoned at 20 per cent, a thousand cash only equals 800; *chao pah cheh suan chang, ih tiao ts'ien chi*

suan pah pek (照八折算賬, 一吊錢只算八百).

40. In many places money is forwarded from place to place by means of drafts procured at native banks. The percentage charged varies according to circumstances, but whatever the sum total may be it is usually distributed over some or all of the following heads:—

Difference of scale; *siao-p'ing* (小平).

Discount; *k'eo-shui* (扣水).

Depreciation of silver; *mao-seh* (毛色).

Commission; *hwei-shui* (匯水).

The standard in such cases is the one which prevails in the place where the draft is issued, and it is customary to keep all accounts according to that standard rather than in local currency. If, say, money is sent from Shanghai to Chongking, it is better to keep accounts in Shanghai taels, and enter the local values in a separate column. Care must however be taken in converting them from one value to the other. For instance, money sent from Shanghai to Hankow is subject to a percentage, say, of 3 per cent; and in forwarding from there to Chongking a further percentage of say, $3\frac{1}{4}$ (expressed decimally as 3.25) may have to be paid on the draft obtained at the native bank. Let us suppose a cheque for Shanghai Taels 100 is forwarded to Chongking by way of Hankow. At Hankow it realizes @ 3 per cent. Tls. 97. This sum is forwarded to Chongking at the rate of $3\frac{1}{4}$ per cent and realizes Chongking Taels 93.85. In converting this amount into Shanghai taels it will not do to calculate it at $6\frac{1}{4}$, owing to the calculation being made on 93.85, as this gives 99.71 only. The true percentage for reconversion is found as follows:—

Chongking taels 93.85 = Shanghai taels 100.

∴ " " 1 = " $\frac{100}{93.85}$
Hence " " 100 = " $\frac{100 \times 100}{93.85} = 106.55$. *Ans.*

The percentage is therefore 6.55. And the true percentage for reconversion between Chongking and Hankow is found by the same process to be not 3.25, but 3.35.

41. Interest is reckoned by *fen* (分) or hundredths. Half per cent interest is expressed by *pan* (半), half, instead of decim-

ally, as above. The common custom is to reckon by the month, and not as with us by the year.

Interest must not be charged above 3 per cent; *ts'ü li puh-k'o ko san fen* (取利不可過三分).

He only wants $2\frac{1}{2}$ per cent; *t'a ch'i iao ri fen pan li* (他只要二分半利).

42. A 'string of cash' which nominally contains 100, usually falls a few short of that number, the amount short varying in different places. While 'a string' may be accepted as the equivalent of a hundred, percentage must be allowed for in paying out small sums. Where money has to be paid in full (i.e. $99 \div 1 = 100$ —*tsuh-ts'ien* 足錢) the percentage must be made up; e.g.,

I want full cash; *o iao tsuh-ts'ien* (我要足錢).

How much money needs to be made up? *iao pu ki-ko ts'ien tih ti-tsi* (要補幾個錢的底子)?

The amount to be made up is 36 cash; *iao pu san-shih-buh-ko ts'ien tih ti-tsi* (要補三十六個錢的底子).

MISCELLANEOUS EXAMPLES.

1. What is the value of \$865.29 in taels, the dollar being at .71? *Ans.* Tls. 614.36.

2. What is the value in taels of \$47.653 if the tael is worth \$1.37. *Ans.* Tls. 34.78.

3. Hankow Tls. 200=Chongking Tls. 193; what is the percentage for reconversion? *Ans.* 3.63 per cent.

4. If the tael changes for 1,560 cash, and the dollar is at .71, how many cash should I receive for 36 dollar cents? *Ans.* 399 cash.

5. What is the value in taels of \$97.304, if the dollar is worth Tls. .73? *Ans.* Tls. 71.0319.

6. A Spanish dollar being worth \$1.25 Mexican, what is the value in Mexican dollars of \$71.823 Spanish? *Ans.* \$89.78.

7. What is the value in dollars of Tls. 86.29, the dollar being at .735? *Ans.* \$117.40.

8. What is the value in full cash (*tsuh-ts'ien* 足錢) of 476,345 cash at 95? *Ans.* 452,528 cash.

9. A person changed Tls. 54.63 of *kiu-pah in-tsi* (九八銀子) for pure silver; how much did he receive? *Ans.* Tls. 53.54.

10. How many cash should be obtained for Tls. 865,241, if the tael changed at 1,654 an ounce? and how many cash short would there be in the sum total if the cash used was *kiu u* (九五)? *Ans.* Amount obtained 1,431,109 cash; amount short 71,555 cash.

11. How many dollars are there in Tls. 489.6, if the dollar is worth Tls. .74? *Ans.* \$661.62.

12. A dollar being worth 1,063 cash, what is the value of \$76.43? *Ans.* 81,245 cash.

13. If 80 cents (Spanish) will buy one Mexican dollar, how many Spanish dollars shall I receive for \$92 (Mexican)? *Ans.* \$73.60.

14. If Tls. 46 Hankow are equal to Tls. 50 Shanghai, how many Shanghai taels shall I receive for Hankow Taels 872.36? *Ans.* Tls. 948.22.

15. How many dollars should you obtain for Tls. 3,562.201 the dollar being at .691? *Ans.* \$5,153.14.

16. A person remits Tls. 564.41 of pure silver from Ta-li Fu to Hankow where *kiu ts'ih in-tsi* (九七銀子) is used, and pays 5.5 per cent commission. What is the draft worth in Hankow taels? *Ans.* Tls. 549.86.

17. A cheque for Shanghai Tls. 356.25 is sent to Kai-feng Fu by way of Hankow. It is cashed in Hankow and forwarded by draft obtained from a Chinese bank. When it arrives in Kai-feng Fu it is found to be worth Kai-feng Fu Tls. 323.99, or Hankow Tls. 344. 67. How much per cent was charged in Hankow on the Shanghai cheque, how much on the draft, and what is the percentage for reconversion into Shanghai taels? *Ans.* On Shanghai cheque 3.25 per cent; on draft 6 per cent; percentage for reconversion 9.96 per cent.

43. The following words are used to express the idea of totality :—

凡 *fan*; 大凡 *ta-fan*, Everybody; one and all.

衆 *chong*; 大衆 *ta-chong*, The multitude.

共 *kong*; 一共 *ih-kong*, The sum total; in all.

皆 *ki-ai*, All included.

攏總 *long-tsong*, Each separate one; the whole of.

通身 *t'ong-shen*, Wholly; from first to last.

一切 *ih-ts'ieh*, The whole of; all told.

44. In addition to those given in the Lessons, the following terms relating to time are in common use. The list is by no means exhaustive, and should be supplemented from terms in local use.

幾時 *ki-shi*, When? whenever.

多會 *to-huei*, When?

昨兒個 *tsoh-ri-ko*, Yesterday. In some places *ri-ko* is added after both *kin* (今) and *ming* (明), for To-day and To-morrow respectively.

本月 *pen-ueh*, This month.

本年 *pen-nien*, This year.

現今 *hsien-kin*, Now.

此刻 *ts'í-k'eh*, At present; at this moment.

這會兒 *chæ-huei-ri*, On this occasion; at this time.

古時 *ku-shí*, In ancient times; at a remote period.

先前 *sien-ts'ien*, Formerly.

頭前 *t'eo-ts'ien*, In the past; some time ago.

頭裡 *t'eo-li*, Before; on ahead.

早已 *tsao-i*, A long time ago.

早年 *tsao-nien*, In bygone years; years since.

過後 *ko-heo*, Afterwards.

之後 *chi-heo*, After (used in combination only).

然後 *ran-heo*, By and by; after a time.

改日 *kai-rik*, Another day. Commonly used in the expression I will come some other day; *kai-rik-lai* (改日來).

45. The names of the different Solar Terms *tsieh-ki* (節氣) are given below. The first one falls about the beginning of February:—

立春 *lih-chuen*, Spring begins.

雨水 *ü-shui* Rain water.

驚蟄 *king-chih*, Excited insects.

清明 *ts'ing-ming*, Clear and bright.

春分 *ch'uen-fen*, Vernal equinox.

穀雨 *kuk-ü*, Grain rains.

立夏 *lih-hsia*, Summer begins.

小滿 *siao-man*, Grain fills.

芒種 *mang-chong*, Grain in ear.

夏至 *hsia-chi*, Summer solstice.

小暑 *siao-shu*, Slight heat.

大暑 *ta-shu*, Great heat.

立秋 *lih-ts'iu*, Autumn begins.

處暑 *ch'u-shu*, Limit of heat.

白露 *peh-lu*, White dew.

秋分 *ts'iu-fen*, Autumnal equinox.

寒露 *han-lu*, Cold dew.

霜降 *shuang-kiang*, Hoar frost descends.

立冬 *lih-tong*, Winter begins.

小雪 *siao-süeh*, Little snow.

大雪 *ta-süeh*, Heavy snow.

冬至 *tong-chi*, Winter solstice.

小寒 *siao-han*, Little cold.

大寒 *ta-han*, Severe cold.

46. The following terms are used in stating anything approximately, and may be translated by such words as 'about', 'nearly', 'almost'; etc. A list of sentences to illustrate their use should be procured from a native teacher:—

光景 *kuang-king*, A prospect.

前後 *ts'ien-heo*, Before and behind.

上下 *shang-hsia*, Above and below.

左右 *tso-iu*, Right and left.

47. The meaning *hia* (家) is extended to include 'a sect or 'profession'; as, The official classes, *kuan-kia* (官家) Buddhists, *fuh-kia* (佛家); etc.

The word *sin* (信) in some connections has the meaning of 'careless', 'indifferent', or 'natural'; e.g.,

He writes carelessly; *t'a sin sheo sie, puh tong sin* (他信手寫, 不用心).

He does everything well as a matter of course ; *t'a sin sheo tso tu shi hao-tsh* (他信手做都是好的).

48. *K'o* (可) has two common uses not noted in the Lessons, one in which it is used in forming interrogative sentences, the other in which it answers to such affixes as 'able' in 'loveable,' 'ful' in 'dreadful'; *e.g.*,

Is it so or not? *k'o shi chæ-ko iang-tsi* (可是這個樣子)?
Truly dreadful ; *shih-tsai k'o-p'u* (實在可怕).

49. The Chinese use two sets of characters to form a Cycle of sixty years. They are used for many purposes, and together with other characters and expressions employed in connection with them are given below :—

屬 *shuh*, To belong to; connected with.

壽 *sheo*, Old age.

中年 *chong-nien*, Middle aged.

不敢 *puh-kan*, Not to dare—a polite phrase.

將近 *tsiang-kin*, Near to; about.

空長 *k'ong-chang*, To have grown up in vain.

高壽 *k'o-sheo*, Exalted age? Said to people over fifty years old.

貴甲子 *kuei-kiah-tsi*, Your honourable place in the Cycle?

TEN HEAVENLY STEMS.

(十天干 *shih tien-kan*).

甲 *kiah* First heavenly stem,
the year 1894.

乙 *ih* Second " "

丙 *ping* Third " "

丁 *ting* Fourth " "

戊 *u* Fifth " "

己 *ki* Sixth heavenly stem.

庚 *keng* Seventh " "

辛 *sin* Eighth " "

壬 *ren* Ninth " "

癸 *kuei* Tenth " "

Cycle of Sixty Years.

(hua-kiah-tsi 花甲子)

1. 子 *tsi* 11 p.m. to 1 a.m.
2. 丑 *ch'eo* 1-3 a.m.
3. 寅 *in* 3-5 a.m.
4. 卯 *mao* 5-7 a.m.
5. 辰 *ch'en* 7-9 a.m.
6. 巳 *sī* 9-11 a.m.
7. 午 *u* 11 a.m. to 1 p.m.
The year 1894.
8. 未 *uei* 1-3 p.m.
9. 申 *shen* 3-5 p.m.
10. 酉 *iu* 5-7 p.m.
11. 戌 *sūh* 7-9 p.m.
12. 亥 *hai* 9-11 p.m.

Twelve Earthly Branches.

(shih-rì ti-chi 十二地支)

1. 鼠 *shu*¹ Rat.
2. 牛 *niu*¹⁴ Ox.
3. 虎 *hu*⁹ Tiger.
4. 兔 *t'u*¹ Hare.
5. 龍 *long*¹⁴ Dragon.
6. 蛇 *shæ*¹⁴ Snake.
7. 馬 *ma*¹¹ Horse.
8. 羊 *iang*⁹ Sheep.
9. 猴 *heo*¹ Monkey.
10. 雞 *ki*⁹ Fowl.
11. 犬 *k'ien*¹⁴ Dog.
12. 猪 *chü*²³ Pig.

The Chinese use these Twelve Branches for a number of purposes. Everyone can say them off in order, and it is worth while for us to learn them off too. They are used to denote:—

1. The 12 hours of the day as indicated above ; a Chinese hour being equal to two English hours ;
2. The months, the first month being *in* (寅) ;
3. The signs of the zodiac, Aries being *tsi* (子) ;
4. The 12 points of the Chinese compass, North being *tsi* (子) ;
5. Cycles of 12 years, 1894 being *u* (午) ; also cycles of 12 days.

The corresponding symbolical animals similarly preside over years and days, and every Chinaman knows the animal that presided over (*shuh* 屬), the year in which he was born. He often quotes his age by mentioning the animal, and on hearing the animal he can rapidly calculate the corresponding age.

The stems and branches are combined to form a curious cycle of sixty years. The mode of combination is as follows:—The present cycle began in 1864, and that year was *kiah-tsi* (甲子), the first stem and first branch; 1865 was *ih-ch'eo* (乙丑), the second stem and second branch; and so on. In 1874, the stems being exhausted, the first was used again with the eleventh branch, forming *kiah-süh* (甲戌); 1875 was *ih-hai* (乙亥), the second stem and the twelfth branch: while in 1876 the branches being exhausted the third stem was used with the first branch forming *ping-tsi* (丙子); and so on. It is obvious that in sixty years the ten stems will have been used six times and the twelve branches five times, so that the sixtieth year 1923 will be the last in both lists; viz., *kuei-hai* (癸亥); and in the following year the cycle will begin again.

This, and the still more inconvenient system of quoting the year of an Emperor's reign, are the only methods the Chinese have of computing dates. They consider it a great sign of civilization, if a European can calculate ages and dates by the *kiah-tsi*. They are moreover very useful in our daily intercourse with the natives. We therefore append rules for their calculation.

The "*pah-ko tsi*" (八個字) are four sets of stems and branches, and indicate the year, the month, the day and the hour of a Chinaman's birth. In the case of a contemplated matrimonial engagement the two sets of "*pah-ko tsi*" (八個字) are submitted (by the parents of the parties, of course) to a competent astrological authority, who compares the two (*p'ai pah-tsi* 排八字) and predicts without hesitation whether or not the marriage will turn out fortunate. The formal exchange of the "*pah-ko tsi*" constitutes an engagement.

NOTE.—The Chinese way of reckoning age is quite different from ours. Instead of reckoning a child 1 year old on the first anniversary of its birth, they reckon it 1 year old during the remainder of the year in which it was born. The following year beginning from their new year's day they reckon it 2 years old; so that in Chinese reckoning a child may be two years old before in English reckoning it is fully one. From this it will be seen that the age of a person according to the Chinese mode of reckoning is at least one and often two years more than according to ours. The commencement of the Chinese new year varies between the 21st of January and the 19th of February. From this time to our next birthday we are reckoned by the Chinese to be two years older than we reckon ourselves to be: while from our birthday to the following Chinese new year they reckon us one year older than we reckon ourselves. Of course the few weeks at the beginning of our year before their year commences have the same *kiah-tsi* as the previous year.

Rules for the use of the 12 Symbolical Animals, and the 10 Stems and 12 Branches of the 60 Years' Cycle.

First we must learn off the branches, with their numbers and corresponding animals, and also the 10 stems, as we learn the months of the English year. We must also know where the current year occurs in the lists.

PROBLEM I. If a man tells you his "animal," to calculate his age.

First of all guess during which period of twelve years his age will fall; *e.g.*, between 24 and 36. We will suppose that he tells us his animal is *heo* (猴), which comes 9th in the list. The animal of the present year (1894) is *ma* (馬), which comes 7th, 7 from 9 leaves 2. In other words in 2 years' time he will have completed 3 times 12 years. So his present age is 34, or in Chinese reckoning 35. The simple rule which is deduced from this method of working is:—See how many years it is from now until the year to which his animal belongs, and subtract that number from the round dozen of years next above his estimated age; adding one to allow for the difference in the Chinese mode of reckoning. If in the current period of 12 years his animal is passed, it is obvious that the calculation must be made to the same animal in the next period of 12 years.

PROBLEM II. If he tells you his *kiah-tsi* (stem and branch), instead of his animal, neglect the stem and proceed with the branch as if it were the corresponding animal, as in Problem I.

Example.—In 1891 a man between 24 and 36 tells you his *kiah-tsi* are *keng-shen* (庚申). *Shen* is the 9th branch. The branch of this year is the 4th, 4 from 9 leaves 5. His age therefore is 31 or as they reckon 32.

PROBLEM III. Given a certain date, to find the *kiah-tsi* of the year.

(a). As each stem recurs every 10 years and the present cycle commenced in 1864, it follows that 1863, 1853, 1843, etc., were all years in which the list of stems became exhausted. To find the number of the required stem we have therefore merely to subtract 3 from the units of the given date (borrowing 10 if necessary).

(b). As each branch recurs every 12 years and the present cycle commenced in 1864, it follows that the series 1875, 1863, 1851, 1839, etc., were all years in which the list of branches became exhausted.

Example.—Find from Rule (a) the stem of 1847.—3 from 7 leaves 4; the 4th stem is *ting* (丁); so this is the stem of the year 1847. To find the number of the required branch we have only to subtract one of this series from the given date,—namely that which comes next below it.

Find from Rule (b) the branch of 1847—1839 is the year in the above series next below it; 1839 from 1847 leaves 8; the 8th branch is *uei* (未). Therefore the *kiah-tsi* of 1847 are *ting-uei* (丁未).

NOTE.—As the branches and animals correspond, the animal of 1847 will also be the 8th, namely *iang* (羊). So the above process applies equally to calculating the animal of any given year.

PROBLEM IV. A man of a given age wants to know his *kiah-tsi*.

Reckon the year of his birth and proceed to find out its *kiah-tsi* as in Problem III.

Example.—A man tells you, in 1891, that his age is 45; which is to say, as we reckon, about 44: 44 from 1891 is 1847: the *kiah-tsi* of which we have already found to be *ting-uei*.

PROBLEM V. Given the *kiah-tsi* of a certain year, to estimate how many years have elapsed since that date. Calculate, as above, how long it will be before the stem occurs again. Subtract this from ten. The remainder will give the units of the required number. Then reckon how many years it will be before the given branch recurs. Subtract this number from 12. Write down the result and add to it 12, 24, 36, 48, etc., until a number occurs with the units already calculated. An example will make this plain.

Example.—How many years was it in 1891 since *kiah-ch'en* (甲辰)? *Kiah* being the first stem, and *sin* (辛) that of 1891, the eighth, it will be three years until the next *kiah*. 3 from 10, leaves 7, the units of the required number. *Ch'en* being the fifth branch and *mao* (卯) that of 1891, it will be only 1 year before *ch'en* recurs. 1 from 12 leaves 11. Writing down 11, 23, 35, 47 we find that it is 47 years since the last *kiah-ch'en*, the Chinese date of the year 1844. By subtracting 60 from this we should of course readily ascertain the year *kiah-ch'en* in the previous cycle.

Exercises on the Kiah-tsi (甲子).

1. In 1891 what were the ages, Chinese reckoning, of the following persons—(a). A man under 48 who was born under the snake?

(b). A little boy under the hare? (c). An old man about 80 under the tiger?

2. And, in the same year, (a). A man under 36 whose *k'iah-tsi* is *ping-ch'en* (丙辰). (b). A man under 60 whose *k'iah-tsi* is *k'iah-u* (甲午). (c). A youth under 24 whose *k'iah-tsi* is *ki-si* (己巳).

3. (a). What is the animal of a man who was 60 years old, Chinese reckoning, in 1891? (b). Of a man of 51? (c). Of a baby born last year? (d). Of the year 1866? (e). Of 1800?

4. (a). What are the *k'iah-tsi* of a man who was 20 in 1891? (b). Of a man of 49? (c). Of a man of 21? (d). Of the year 1855? (e). Of the year 1804? (f). Of the year 1900?

5. How many years was it in 1891 since the following dates?—(a). *ren-u* (壬午); (b). *ting-si* (丁巳); (c). *ih-ch'eo* (乙丑); (d). *ting-hai* (丁亥); (e). *ih-uei* (乙未). A slab of stone, apparently about 100 years old, bears the figures *kuei-ch'eo* (癸丑); what is its date?

50. In addition to those found in the Lessons the following terms are employed to form the Comparative Degree:—

似 *si*, Like; 强 *k'iang*, Better; 勝似 *sheng-si*, Better than; 趕不上 *kan-pah-shang*, Inferior to.

The following are often used to denote the Superlative Degree:—

最 *tsui*, Very; 頂 *ting*, The top, exceedingly; 不過 *puh-ko*, Unsurpassed; e.g., Higher than all; 高不過 (*kao puh-ko*).

51. To avoid discouraging the beginner, one or two words only were given as Emphatic Particles. They should be supplemented from the following list:—

必 *pih*, Must; should.

並 *ping*, Used with negative to equal 'By no means.

切 *ts'ieh*, " " " " " 'On no consideration.'

必要 *pih-iao*, Must; by all means.

務必 *u-pih*, Without fail.

千萬 *tsien-uan*, Commonly used with a negative, but at times repeated as a final injunction meaning 'of the utmost importance.'

52. *Ts'ai* (纔) has been given alone to denote time just past. The following combinations are used to indicate the same thing:—

剛纔 *kang-ts'ai*, Just; just now.

剛剛 *kang-kang*, At this moment.

纔剛 *ts'ai-kang*, Recently.

方纔 *fang-ts'ai*, A short time since.

53. *T'eo* (頭) often replaces *ti* (第) in speaking of the first few numbers of a series.

The meaning of 'chief,' or 'head,' is still retained, though in a modified form, when it follows verbs. In such cases it appears to denote the chief point or object of pursuit or desire, or something sufficiently important to command attention; e.g.,

There is something worth listening to when he preaches; *t'a kiang tao-li hen iu t'ing-t'eo* (他講道理很有聽頭).

54. *Shoh* (說) immediately preceding a pronoun or a proper noun means "to find fault with," "to reprove;" e.g.,

I gave him a good talking to; *o hen shoh t'a liang kü* (我很說他兩句).

55. *C'hu* (除) is used alone as well as with *fei* (非). In such cases it usually takes *tsai* (再); e.g.,

Nobody can save us except Jesus; *ch'u-liao Ie-su i-uai tsai muh iu na-ih-ko neng kiu o-men* (除了耶穌以外, 再沒有那一個能救我們).

56. The following illustrate the idiomatic use of *ta* (打):—

To fight; *ta-chang*, or *ta-kia* (打仗, 打架).

To yawn; *ta ha-k'ien* (打呵欠).

To plait the queue; *ta pien-tsü* (打辮子).

To determine; to intend; *ta-suan* (打算).

To draw water; *ta-shui* (打水).

To trouble; to annoy; *ta-kiao* (打攪).

To sit in contemplation, as Buddhists do; *ta-tso* (打坐).

To make a rough draft; *ta ts'ao-kao* (打草稿).

57. The expressions *puh-p'a* (不怕) and *puh-luen* (不論) are also used with the same significance as *puh-kuan* (不管).

58. In addition to *pang-tsu* (幫助), both *pang-pu* (幫補) and *pang-mang* (幫忙) are used. The former means to help with food or clothes; the latter to assist when extra work presses—to 'lend a hand.'

59. *Tsiang-tsiang-tih* (將將的) is also written *kiang-kiang-tih* (彊彊的). Where the initial is soft (*ch* for *k*) both sound alike.

60. *Tui* (對) in many cases equals *shì* (是) in its use, and simply indicates assent.

KEY TO EXERCISES.

~~~~~ ENGLISH. ~~~~~

LESSON I.

This is his elder brother. These are my friends. He is the child of Pastor *Si*. These are the soldier's things. That is my friend's inkslab. He is my elder brother's son. This is the teacher's own book. Pastor *Si's* son is my friend. His younger brothers. That is your child; this is my son. These are Mr. *Tong's* books, pencils, paper, inkslabs (and) cash; those are Pastor *Ts'ien's* dictionaries. The soldier's child is my son's friend.

LESSON II.

Kindly tell me what is this tone? This is '*Shang-sheng*.' What character is that? that is the character '*ting*'; this is the character '*teng*.' Who is he? he is Mr. *Uang's* elder brother. This is my opinion; that is his. Kindly take a seat on the chair. Will you kindly tell me who is riding in Mr. *Ma's* cart? That is my younger brother's friend. What pencil is this? This is my pencil; that is his inkslab. Who is Jesus? He is the Son of God. Please read the hymn book.

LESSON III.

Seventeen or eighteen cash. What book are you reading? I am reading the Bible. Where is his cart? Whom do these few hundred cash belong to? One or two hundred. Three or four hundred things. 93. 39. Who do you think he is? What is he asking about? Whose friend is he? Who is this? That is their own inkslab. Please look at (or read) the sixth chapter. What? 113 cash. Listen! What is he reading? That friend of his is Mr. *Ma's* son. 17 or 18 characters. Between 100 and 200 people. See what that child (of his) is asking Mr. *Ch'æ* about.

LESSON IV.

Sing the 117th hymn. How much did that piece of stone cost? There is but one Saviour, namely the Son of God. How many donkeys has he? He has 17 or 18. How many people are there there? How

many children has he? Only two. How many do you want? (I) only want 109. What does he want to look at? He wants to look at the tracts; he wants two more. Their pencils are numerous. He has more than a hundred chairs. He wants to make two tables. This is the meaning of the Bible. How much did this pencil cost? Those three men sell donkeys. I want to sing the 3rd verse of the 109th hymn, kindly listen.

LESSON V.

Is there not a Saviour in heaven? How many more boxes do you want to buy? He saw two or three donkeys in the street. Has his son two inkslabs? Ask him whether he understands? He wants to buy two more of these inkslabs. There is nothing on the box. I return you this thing. Has he a Bible? Is he not in the chapel? Are there not two or three letters under the table? Has he much money? Will he give back that box? Where is that street? Does he not want that 420 cash. Will he not sing the 3rd verse? This box is not enough; I want to buy another.

LESSON VI.

These two large characters are well written. Why does he not come to worship? His son has grown up good looking. Please write this character here. I saw three foreigners outside the city. He wants to come to me here. Ask him to come to take his food. Will he go? This is the chapel. Can red paper be bought in the city? I have not seen his things. I heard him preach. He has not received my money. (From) here to there. From this street to that one. Can you hear? I understand his meaning; it is his voice I cannot hear. Can you write this character 'kia'?

LESSON VII.

He came on horseback. Ask him to come later on. Ask him to rise. He walks slowly. This table is made of wood. Bring that thing back. He speaks too slowly. This is a bad place to walk in. When he comes back, tell him to go. That Chinese sentence was wrong. They have returned from worshipping in the chapel. I will go in two days. I have not seen it. He will go at once. Where is he sent from? Tell him to bring back that 800 cash at once. He has written the character 'ma' wrongly. Why does he not bring back that Chinese pencil? Have you travelled in that place? No.

LESSON VIII.

When Jesus came to the world. This is the box that he made. This is the pen that he bought to-day. He cannot speak the language of these parts. What time to-day did he come? Tell him to bring that letter here to me. They carry the boxes slowly; tell them to bring them over here quicker. If you trust Jesus to-day, He will save you to-day. He does not want to spend that money. What things are produced abroad? He comes to ask every day. The things that he carried over are here. He paid too much for the hat that he bought. Mr. Lu, will you kindly bring your youngest son with you to-morrow. Those who travel this road, cannot reach heaven.

LESSON IX.

When did he go abroad? He went three weeks ago; he will be back in a year or two. Do not change money now. I gave him \$2.32. What is the day of the week? To-day is Saturday. He will speak good Chinese in less than two years. Kindly tell me the meaning of this character. One or two hats. This character is well engraved. Change these Tls. 2.00 for me. I heard Mr. Lu say that to-day a tael changes for 1,400 odd cash. But what if (I) cannot change it? When did this gentleman arrive in these parts? He came over four years ago. When you go out, buy me two sheets of red paper, 10 odd cash a sheet.

LESSON X.

There are four seasons in the year; viz., spring, summer, autumn, winter. Wednesday of last week was the 7th of the Chinese 12th month. During the reign of *Tien-ming*, foreigners came to these parts, preaching the doctrine of the atonement. Ask him to lend me \$3.00 or \$4.00. These are the three houses that he bought last year in the 3rd month. These six nails were bought one at a time. Those five pieces of stone that he carried here are uneven. If none of those four men come, never mind. All who believe and trust in Jesus will go to heaven. More than 1,800 years ago Jesus atoned for each one of us. He came to worship on the 7th and died on the 8th. I still have a balance due to him of between 100 and 200 cash.

LESSON XI.

To read is not so good as to speak. I want you to make a box for me as large as this. He is mistaken; the round one is larger than

the square one. Every pound of things that he buys is less (lighter than the last). To travel by cart is not so quick as to travel by boat. In preaching, the slower the clearer. This year is much colder than last. Men are many myriad times better than idols. The compassion of God is as high as heaven. This water is deeper every foot. He has built that wall more than five feet high. Walk slower. How many more pounds does he want to buy? You cannot do better than to trust in God. This rice is raw. Go on board the vessel to-morrow. He has come on shore (dis-embarked) to-day. Bring a pot of boiling water.

LESSON XII.

To write Chinese is by no means easy. Count between 300 and 400 cash. I will count for you; you cannot count the cash (we use) in these parts. His Bible is old; mine is new. Wash that garment in hot water. False gods are made by men. That cloth we bought by the piece. I will not invite him to come here again; he does things too slowly. Bring those things over here. This door is very heavy; one or two men cannot push it open. Cross the river to-day, and return to-morrow. Men on that side of the sea are very numerous. Give him double money.

LESSON XIII.

Not very far; forty or fifty miles more. I have known him many years; he is an old disciple of Jesus. How many tens of miles is his home from here? They nailed the hands and feet of the Saviour to the cross with a few large nails. Which is the best way to *Peh-miao*? The north-east is the best. He travelled to the north in a large cart. We shall be home when we have gone another two odd miles. This is an illustration used by Jesus. He will not go to such a distant place (as the one mentioned). He has travelled all over *Tong-cheng*. I cannot find that person named *Sie*. That accountant has a pair of scales.

LESSON XIV.

That stool has turned over. Pour out and bring two cups of tea. He has travelled all over the world. Since the Saviour wishes us to go everywhere, we must (as a consequence) go. Neither you nor he was wrong. If there is \$6.00 it is amply sufficient for use. He is too old; he is unable to learn a foreign language. Can you sing

hymns? His statements do not agree. The barber does not come to worship. Take this across to Mr. *Kao*. Even if he gives it me I do not want it. Make a little water hot. He cannot learn that sentence, but he can this. I understand every sentence.

LESSON XV.

He ruined my two new boxes by carrying them. We worship God and read the Bible. Some rode horses; others travelled on foot. There are also some who come here to worship. There are some that came first, and also others who came afterward. I went twice; he was not at home on each occasion. He helped me greatly with a few dollars; I will refund him during the 2nd month next year. We must preach the doctrine of atonement everywhere. He washed my two new garments into holes. If you wish to learn the Mandarin Dialect, you must first engage a good teacher. Slowly imitate his tones, notice how *he* speaks, and then you will speak as he does; thus when you preach outside, men everywhere will clearly understand.

LESSON XVI.

What he has just said is right. After he had gone I knew he was a bad man. I cannot guarantee whether he will come or not. They surrounded the capital. There is no standing room here. He lives in *Sì Pai-leo*. How many over? Between 100 and 200 coarse ones, and thirty fine ones. Mr. *Huang's* things are not included. Including the small box and the comb, (he) wants between 100 and 200 cash. It is all like this. With the exception of Jesus the Saviour no other has merit to atone for our sins. Give him two knives extra. He is still writing. Mr. *Rao* worships both God and his ancestors; that is very inconsistent. He is an able man. How do you use this? We live here.

LESSON XVII.

I have suffered at his hands. Those things were bought by the packet. He is delighted to go. Because Jesus pitied us, He suffered greatly for us. The weather is hot; do not come near me. Those two men are not a little alike. If God had not pitied us, not a single person could have (obtained) remission of sins. His parents cannot control him. It looks as though it would rain to-day. I gave him Tls. 40.00 all at once. By the meal, thirty-five cash a meal. Do you understand this sentence? I will listen and see. See if you can change this shoe of silver. The customs here are bad.

LESSON XVIII.

Good and evil do not agree. Begin to write from here. He constructed a small bridge with eight pieces of wood. In all probability he has been deceived by the devil. He looks on great affairs as small ones. He cannot do that affair. Easier said than done. I want a sheet of rather thinner paper. He cannot read Chinese. These books were bought by the volume. He has not yet been baptised. What is his (Christian) name? I exhorted him three or four times. Daybreak. In ancient times God sent Jesus to atone for us. Do not be afraid. Undress. Just right. I am loth for you to go.

LESSON XIX.

Worshippers of God will, as a matter of course, obtain the happiness of heaven. In reference to that despatch, I have heard it said he did not deliver it. In the first place, the stool was small, and in the second place, his body was heavy. His plates were both many and pretty. He continually exasperates you. Judging from appearances this small wash-hand basin is not enough for both of us to use. The work of the Holy Spirit is to influence men. Who would have thought he had as great ability as this? He is not yet at home at writing characters. We should thoroughly exhort him. The natives have a common saying. He wrote the two characters '*chong-ren*' with his own hand. Has he leisure or not? We must follow Jesus; we cannot get on without doing so.

LESSON XX.

Rather die than break the law. He hated his brother so bitterly that he beat him to death. That man can never eat enough. He has constant attacks of ague. He makes it his special business to serve the Lord earnestly. This character cannot be removed. He is uniformly well behaved. The kingdom of God cannot decrease. There is no alternative but to act according to his idea. I cannot afford that amount of money. He has fallen ill again. I must go and see Mr. *Pieh* and have a little talk with him. The queue must not come into contact with water. As soon as the two words '*t'ien-t'ang*' were mentioned, he was at once glad. Eight men cannot sit on this stool. He was indeed loth to go, as though he could not tear himself away. We are of different countries. Do not make a mistake. I cannot take the responsibility of this affair.

1 這是他們自己的書。這是牧師的朋友。他是我兒子的朋友。那是孩子的錢。這是我兒子的紙。那是他孩子的筆。這是我孩子們的東西。那是我兄弟的書、筆、字典。你是他哥哥的朋友。我們是他的兒子。兵丁的孩子。是我兒子的朋友。那是我的錢、字典。這是你們的筆、書。孩子的東西是他的。我兒子的東西是他的。我哥哥的孩子。是東先生的朋友。

2

耶穌是你的救主。上帝是我們的主。這是甚麼字。這是方字。這是甚麼人的字典。是我的。這是我朋友的茶。那是甚麼孩子。他是我哥哥的兒子。這是甚麼筆。方牧師念聖書。書、硯台、椅子。是我的。錢、馬。是他的。請坐椅子。甚麼人坐他的車。那

是他的兒子。他是我兒子的朋友。請問這是甚麼人的墨。墨
 是我的。讚美詩是他的。馬是他的。車是我的。 3 我的東
 西在那裏。這是那一個的東西。這是那一個的紙。那九十幾
 個錢在那裏。二三十。四十八。八十。六百。三十七。八。四百
 五六十個錢。二三百。四五十。十三四。七十八。九個。他是那一
 個。看看他的東西在那裏。那是他的讚美詩。請念第七章。第
 八章。二十六件東西。十五六個。救字是甚麼意思。是這個意
 思。聽聽。你問那一件事。幾本書。幾本字典。你念甚麼。你看這
 是甚麼書。看甚麼。他坐甚麼車。八九百。幾個錢。那個人看我
 的孩子。第幾章。第四章。第五章。第二三章。一二十個錢。 4

4 八萬九千六。四千九。四萬零三百六。九萬六千零五十。
 六萬零八百九。四萬五千零六十一。七千零四個。五十萬。一
 千六。二千八。六十萬零八千七百零四。三萬五千零二十一。
 千零一十二。四百七十五萬。三十五萬零六十五。七十六萬
 零八百一十九。四五千。一千三四。七八百。四十七八。三百零
 九。這匹驢子是那一個的。我只要買二兩。這個讚美詩賣多
 少錢一本。一百多錢一本。你要幾本。請多念兩章。勸世文三
 個字是甚麼意思。這本書買幾個錢。這本書買四百幾十個
 錢。有幾位救主。只有一位。就是耶穌。請教這位救主是甚麼
 人。他是上帝的兒子。這個茶是馬先生的。六百八十四枝筆。

一千零五十四塊石頭。他買椅子，你要買幾把，只要買一把。

5 三四本書殼不殼。他不是有四把椅子嗎？他還要幾把。他有兩本字典，沒有，有，在棹子上。那一個在這裏。我的意思你懂不懂？不懂。他做不做？他不做。他在街上賣勸世文聖書。他一天賣多少？二百多張勸世文，還賣二三十本聖書。那一個要買。看看那不是封先生的哥哥嗎？是，是他。聽聽，他不是唱第四十八篇讚美詩嗎？你有一兩隻箱子沒有？我沒有。他爲甚麼不要這封信？他不是還有三四千錢嗎？他還要五十個錢嗎？他還要。

6 你聽得見聽不見？中國字他寫得來寫不來？他寫不來，外國字他寫得好。在外頭有人沒有？這

個字你查得到查不到。他們在堂裏做禮拜。他們拜那一個，他們拜上帝。這張勸世文寫得好。我要聽他說中國話。他的話是假的，不是真的。這隻箱子不是新的。他來不來。這個飯穀不穀。他在棹子旁邊那裏看書。他還要寫多少外國字。他買得不穀。你聽見他講道理沒有，沒有，我只看見他寫中國字。

7 耶穌來捨他的命。我打發他回去。有一大些人在禮拜堂，有七八十個。那篇讚美詩他唱得太慢。寫好了那個字，把這本書拿到紅先生那裏去。我聽他講道理以後，就回到這裏來。我說兩句中國話，請你聽，錯不錯。這一句不錯，那一句錯了。有一大些人在街上聽他講道理。耶穌先到世界

上來捨他的命，後來就回到天上去。這是甚麼東西做的。這是銅做的，那是木頭做的。三萬八。他錯了。他回到中國來。他說話太慢。我們一到那裏，就去做禮拜。你到外國去過沒有。我沒有去過。念過聖書沒有。念過了。我沒有念過你的讚美詩。我沒有看見過他。我聽見過他。那個兄弟說中國話。 8

那位姓甚麼。他來的時候，就說不了中國話。早一千八百多年。耶穌來救我們。這頂帽子買得不貴。他們做好了禮拜，就一個一個的回去。這塊石頭太大，四個人抬不出去。那個姓封的大錯了。這條路走過沒有。他明年去。他今天甚麼時候來。叫兩個人把這隻箱子抬下去。你們那邊有禮拜堂沒

有。我不靠耶穌怎麼樣。不靠他的人就上不了天。他快來。他明天來。 9 請給我買一隻小箱子。這就是他昨天晚上買的讚美詩。一百零兩塊洋錢。三十塊二角六分洋錢。七百零六塊零八分洋錢。一角洋錢。一角五分洋錢。八角四分洋錢。一千零六十塊零七分洋錢。二萬零四百零六塊零九分洋錢。二三百塊洋錢。塊把兩塊洋錢。二角五分洋錢。七角五分洋錢。兩塊七角五分洋錢。過三四點鐘他要回來。他今天三點鐘少一刻去的。幾點鐘。十二點鐘少十分。上禮拜四早上。耶穌給我們死在十字架上。好救我們。他現在在天上給我們做禱告。這個道理你曉得。你爲甚麼不靠上帝。我不要

回去。不要到那邊過去。八十六兩銀子。六十五兩銀子。一百零四兩零六分銀子。一錢銀子。二錢九分銀子。四錢銀子。一百兩零一分銀子。一百五十萬銀子。七錢五分銀子。二錢五分銀子。一兩二錢五分銀子。二兩七錢五分銀子。一吊錢。就是一千錢。他多偕到外國去。我念給你聽。請把這個字的意思講給我聽。他爲甚麼不還那二百零六兩二錢四分銀子。今天銀子換多少錢。 10 我初來就說不到中國話。贖罪的道理要緊。這四個字各有各的意思。他要借四塊洋錢。現在不要借給他。他說十月初二要還一塊。冬月初三要還一塊半。臘月三十晚上要還兩塊。明年正月十六要還一塊二

角五分洋錢。我只要一點。他的心不正。要靠聖靈，好叫他感動人的心。這是要緊。我那頂帽子找不到，找到了。夏天，這些衣服件件都要洗。去年三月二十六，就是外國二月二十，季時美帶四個人來聽馬牧師講道理。他們都在堂裏聽了半天，以後回到東山去。他今天沒有寫多少字。你找那一個，把兩塊錢借給我。他要借多少。把一塊錢借給他。 11 大的比小的貴得多。這一句比那一句要緊得多。他早幾天買了三塊硯台，兩塊方的，一塊圓的。大的有這麼大，小的有那塊銅大。你的口音，越清楚越好。請說慢點，你的話我聽不出來。這個飯是半生的。他還要買幾斤。主耶穌的心高如天。你不

如靠上帝好，他的心慈悲。叫兩個挑夫來，把這乘轎子抬到那邊去。關門開窗戶。今天比昨天冷些。十六兩一斤。 12

他的中國話很不彀用。多大年紀，輕得很。二十四。昨天來做禮拜的那個孩子有幾歲。我不曉得。聽說他有十三四歲。上帝給我們開了天上的門。這句話很不容易。他的兒子有高先生總明。我不管他來不來。他把我推到江裏去了。多僭兒。早五天。初十早上，就是外國二月十六。冬天海裏的水不很冷。主耶穌要回來。他早一千八百多年來救人。這條路他不熟。他沒有走過。 13

明天早上九點鐘我們趕得到趕不到。你走那一條路。趕得上他，趕不上他，趕不上。天就是我們

的老家。他是個老朋友。他是個看門的。信耶穌的人，總要到天上去進教的，都是我的朋友。站進來，再過兩天，他要到這裏來。下禮拜四，就是十六，不要忘記。他昨天到了家。上帝的恩惠深如海。拜菩薩的走錯路，他們朝下走，不朝上走。南邊的人在這裏很多。我來找萬家的。 14 就是你的兒子說錯了話，你也不用打他。雖然耶穌開了天上的路，我們也要靠他。他們在廟裏求雨，求不下來。他燒得半死。既然是這樣，也就罷了。他先來做禮拜，現在他倒還拜假神去了。把這個水倒了。做這麼長，就可以。早兩年正月初一，他也進教。過年，人人都拜祖宗。你要是認得他，可以請他來吃一餐飯。我

在街上碰見他。 15 你們一天吃幾餐。他們說話，我句句都懂。我聽他們說，他來過兩輪。我們都有過犯。你哭甚麼。他寫的是耶穌兩個字。兵丁們把他釘死在十字架上。我們唱的是讚美詩，念的是聖書。喜歡來做禮拜的也有，不喜歡來的也有。我叫過他兩回。他把我的筆寫壞了。他爲甚麼把他推倒了呢。他把他的—隻眼睛碰瞎了。有的說話，有的唱。唱上帝肯饒我們。他來不來。他不會唱讚美詩。第一百零四篇讚美詩我會唱。他瞎說。 16 這道河我們怎麼過法呢。四個人圍不住。他騎不住那匹白馬。黃先生的東西在外。連他有過錯。他纔是個壞人。把門推開了。他來了幾回。到處有告

示。你要守禮拜，纔能進教。他打了四五下，纔打破了。家有家法，國有國法。這纔不是他的意思。花、針、綫，三樣都在內。另外給他兩張勸世文。那個花瓶，又高又好看。這個認字是怎麼寫法。是這樣開法。上帝有用不盡的大恩惠。他擋住了路。他又哭又做禱告。耶穌的血，能把我們的心洗得乾乾淨淨的。

17 這口箱子裝得下幾件衣服。裝滿了一二十件。這是另外。他對不住我。他受得住，受不住。把這個碗倒滿了。這個字你寫寫看。那根木頭有三丈多長。那間房子有多高。我不曉得。我聽見人說有五六丈高。十六丈五尺六寸。八十五丈九尺七寸。二十丈六尺三寸。八丈四尺少半寸。一尺七寸五。

三丈三尺多二分五。一斤四兩。四丈零三寸。厚薄怎麼樣，不太厚，也不太薄。除非上帝，沒有那一個能免罪。不是上帝可憐我們，我們怎麼能得救呢？那匹馬他騎得住，騎不住，騎得住。那科樹有多高？這個木頭是論根數買的。論月，三塊錢一個月。還是論斤買的，還是論尺買的呢？他害病，把他的頭剃一下子。那個人可憐。耶穌被壞人釘在十字架上。這兩個東西，似乎是一樣。我的身子，好比一科樹。 18 那個雀鳥沒有多大。我在街上碰着他。你把我當個甚麼人？你想這樣。大概他不肯。我陡然想起來。這件事我保不住。上帝永遠不忘記靠他的人。他把兩塊銅，做成一個小十字架。他受過洗。

禮沒有。就是開頭兒難，以後就容易。他們兩個人相好。他與你有甚麼相干。我從連先生學寫字。量到這裏爲止。我想他有意做這個事。從第二節唱起。我們該當盡心服事上帝。人擋不住魔鬼。留他吃一餐飯。脫鞋。我有一本舊約，也有一本新約。你想他識字不識字。 19 我現在沒有工夫念書。他本家的人多。哎呀。他把他打破了。他昨天丟個小孩子。他叫甚麼名字。上帝很歡喜幫助人。請給他打個招呼。我們要時時刻刻的靠救主。他請的那個中人，一來不老實，二來不聰明。我沒有說到進教的話。我們兩個人可以談談。說到免罪，非耶穌不可。我怕他的話不着實。儘這張紙寫。跟他去。跟我

來。把這個錢用完着看。我沒有工夫去。他還在那裏做工夫。
20 寧可信他，不可疑惑他。寧可怕刑罰，不可受刑罰。他親口說的。我們的罪，耶穌擔得起。中國字，認得容易，至於意思，那纔不容易懂得。他的東西掉完着。上帝發慈悲，就給人一位救主。啞吧不能說話。我們不得不聽主的吩咐。他看不起那個賣書的。雪見不得太陽。他們已經分了。我們隔一道牆。他弄出事來。將來有個報應。上帝所應許的，是靠得住的。不要憂悶。耶穌已經從死裏復活過來，現在坐在上帝的右邊。

四兩銀子換六千七百二十個錢，那合多少錢一兩。銀子換一千五百九，鷹洋作七錢三，那合多少錢一塊。要是洋錢作七錢二，六塊四角三就合四兩六錢三分銀子。五塊六角四分鷹洋合多少銀子。本月初六，銀子跌價。初七就長價。二月初八我換六兩九錢三分銀子，一千五百六十五個錢一兩，又換四十三塊零二分本洋。本洋作一千一百五十個錢一塊，那一共合多少錢。

a 三兩、六錢、八分、四釐、二毫銀子。 b 六分零四毫銀子。 c 三十兩五錢銀子。 d 六錢零一絲銀子。 e 九兩七錢零五毫三絲銀子。

ANSWERS TO EXERCISES ON THE *Kiah-tsi* (甲子).

1. (a.) 47; (b.) 13; (c.) 74.
2. (a.) 36; (b.) 58; (c.) 23.
3. (a.) The dragon; (b.) The ox; (c.) The tiger; (d.) The tiger; (e.) The pig.
4. (a.) *ren-shen* (壬申); (b.) *sin-ch'eo* (辛丑); (c.) *hi-si* (己巳); (d.) *ih-mao* (乙卯); (e.) *kiah-tsi* (甲子); (f.) *keng-tsi* (庚子).
5. (a.) 9; (b.) 34; (c.) 26; (d.) 4; (e.) 56; (f.) 1793.

ENGLISH INDEX.

NOTE.—The numbers refer to the page.

A.				Age	53
A, an	8	Aged, middle	272	Age, exalted?	272
A certain	251	Ago, a long time	270	A great many	35
A short time since	278	Agreeable	59	Agreement	92
Abandoned	76	Agree, to	70	„ with	262
Abate	262	Ahead	70	Aid, to	76
Ability	69, 80	Air	99	Alas	99
Able	70, 80	All	48, 65, 81, 99	All included	270
Able to read	91	Allow, to	43, 65, 92	All the world	251
About	271	Altogether	92, 251	All told	270
About to	37, 43	Almost the thing	111	Alone	259
Above	22, 93	Already	105	Also	22, 70, 81
Above and below	271	Alter	106, 255	Although	70
Abroad	26	Always	106	Amidst	106
Abuse, scold to	255	Among	106	Amount short	262
Accent	55	Amount short	262	Ancestors	69
Accompany	255	Ancient	91	Ancient times, in	270
According to	105	And	55, 70, 81, 99		
Account, an	53				
Accustomed to	92				
Ache, to	255				
Act as, to	16				
Act, to	99				
Add to	99				
Adjectival particle, <i>tih</i> -(的)	1				
Adjectives, comparative of	35				
Advantage	69				
Affair	8				
After	32, 270				
After all	91				
After a time	270				
Afterwards	32, 92, 270				
Again	59, 81				

ENGLISH INDEX.

And besides.. ..	81	Attempt, to	87
And then	81	At the first	48
Angry, to get	255	At this moment	270
Annoy	278	At this time	270
Another	93	Autumn	48
Another day	270	Auxiliary verb:— <i>choh</i> (着)	92
Ant	251	" " <i>chu</i> (住)	80
Anxious	114, 251	" " <i>hsia</i> (下)	37
Apologize	65	" " <i>ta</i> (打)	70
Apply to	99	" " <i>tiao</i> (掉)	107
Appoint, to	255	Avail of, to	255
Arm	251	Avenge	255
Arrange	106, 255	Axe	251
Arrive at	26		
Arrow	251		
Arrowroot	251	B.	
Article, an	4, 8	Back	251
Articles	1	Bad	76
As	105	Balance, a small	262
As—as this, As—as that	55	Bamboo-worker	251
As far as to.. ..	92	Baptism	92
Ask	4	Barber	72
Ask that, why?	100	Bark (of tree)	254
Aslant	252	Barley	251
Assemble	91	Barometer	251
Assent, to	76	Base, a	53
Assist	76	Basin	69, 79
As soon as	8	Basket	251
As though, as if	87, 253	Bath tub	251
As to	106	Be; to	255
At	22	Bear.. ..	251
At first	91	Because	76
At last	92	Bed	251
Atom	263	Bee	251
At once	32, 87	Before 32, 59, 70, 106,	270
Atone	48	Before and behind	271
At present	43, 270	Beg	255

ENGLISH INDEX.

Beget	55	Bottle	69
Begin	53, 99	Box	22
Beginning—in the ..	48, 92	Box, small	79
Behind	70	Branch, a	113
Believe in, on	48	Branches, the 12 earthly ..	273
Belly, the	79	Brass	32
Belong to	272	Brass finisher	251
Below	22, 37, 251	Bread	251
Benefit	69	Break	76
Besides	80	Breast	251
Besiege	80	Breath	99
Beside the mark	111	Bricklayer	251
„ not much	111	Bricks	251
Bet	30	Bridge	69
Better	277	Bright	91, 259
Better than	277	Bring	32
Bible, a	4, 8	Bring, as a person or letter	37
Bill, a	259	Broad	251
Birds	80, 251	Broken	76, 254
Bite	255	Broom	251
Black	69	Brother, elder	1, 257
Blacksmith	251	Brother, younger	1
Blame	255	Brush	251
Blind	76	„ to (of clothes)	255
Blind person	79	Buddhism	251
Blood	80	Buffalo	251
Blow, to	105, 255	Bugs	251
Blue	251	Build a wall	55
Board	69	Burden	99
Boat	53	Burn	70
Body, the	69, 251	Bury	106
Boiling	53	Business, a	99
Book	1	„ to do	19
Book-case	251	„ to fail in	262
Born	55	Busy	251
Borrow	48	But	70, 259
Both	105	Butterfly	251

ENGLISH INDEX.

Buy	16	Cautious	92
By	87	Centipedes	251
By-and-by	32, 270	Certain	99
Bygone years, in	92, 93	Certainly	93
By the side of	27	Certain, that is	99
C.		Chair	4, 16
		„ sedan	53
Cakes	79	Chair bearer.. ..	67
Calculate	92	Change, to	55, 106
Call after	255	Chant	4
Call, call out, called.. ..	32	Chapel	22
Call to mind	92	Chapter	8, 258
Camel	251	Character	4
Candle	251	Chat	99
Cannot, cannot but.. ..	109	Cheap	92
Can (verb)	70, 80	Cheat, to	99, 255
Capital in trade	262	Cheerful	105
Careful	92	Chief	53
Careless	271	Child	1, 257
Care, to	59	China	26
Carpenter	76	Chisel	251
Carriage	4, 114	Choose	255
Carry between two or more	37	Chopsticks	251
Carry on the shoulder with } a pole }	37	Church	22
Cart	4	City	8
Cash, a	1, 8	„ capital	79
Cash, a string of	43	„ 1st, 2nd, 3rd rank	80
Cash, "full"	262	Class, a	105, 114
Cash strings	251	Clean	55
Casket	79	Clear	55
Cast away	99	Clever	55
Cast off	92	Clock	43
Cat	251	Clothes	37
Caterpillar	251	Cloth, roll of	59
Catty	55	Cloud, a	76
Cause	253	Cluster, a	114
		Coarse	80

ENGLISH INDEX.

Coffin	..	..	..	251	Corner	..	..	43, 113
Cold	..	..	53,	251	Correspond to	..	..	262
Comb	..	..	..	79	Cost	..	..	16
Come back	..	..	..	32	Costly	..	..	37
Come over	..	..	..	39	Cotton wadding	..	..	252
Come, to	..	..	..	26	Count, to	..	..	59
Come to life	..	..	..	70	Country	..	..	79
Come up	..	..	..	22	Covenant	..	..	92
Comfortable	..	..	..	251	Cover, a	..	..	252
Comfort, to	..	..	..	255	„ to	..	..	255
Coming and going	..	..	..	111	Cover—up—over	..	..	80
Commandments, the ten	..	..	..	254	Coverlet	..	..	87
Command, to	..	..	..	105	Covet	..	..	262
Commission, to	..	..	..	255	Cow	..	..	79
Comparative, sign of	..	..	32,	55	Greater	..	..	22
Compared to, may be	..	..	..	253	Credit, buy or sell on	..	..	262
Compare—with—to	..	..	..	55	Crime	..	..	48
Comparison, a	..	..	..	65	Cross, a	..	..	43
Compassionate	..	..	..	55	Cross over	..	..	32
Complete	..	..	..	252	Crosswise	..	..	252
Completely	..	..	..	99	Crow	..	..	252
Complete, to	..	..	..	92	Cry—for—about	..	..	76
Comply with	..	..	..	105	Cucumber	..	..	252
Comprehend	..	..	..	22	Cup	..	..	69, 252
Concern—a	..	..	..	8, 92	Cupboard	..	..	252
Confectionery	..	..	..	251	Cure, to	..	..	106
Confusion, all in	..	..	..	112	Curse	..	..	255
Connected with	..	..	..	272	Curtains	..	..	252
Connect, to	..	..	..	80	Customs	..	..	80
Constantly, continually	..	..	..	81, 251	Cycle of 60 years	..	..	273
Control	..	..	..	59	Cycle, your place in ?	..	..	272
Convenient	..	..	..	92				
Converse about, to	..	..	..	99				
Cooked	..	..	..	55				
Cool	..	..	..	251				
Coolie	..	..	..	53				
Copper	..	..	..	32				

ENGLISH INDEX.

Day	22, 70	Discuss	87
Day after to-morrow ..	262	Disease	87
Day before yesterday ..	43	Disease, to take a ..	87
Dead	43, 252	Dispatch, official ..	80
Deaf person	105	Distant from	65
Dear	37	Distinguish	255
Deceive	92, 99	Divide	43
Decided, decidedly ..	93	Divided by	106
Decrease	106	Do .. 16, 99, 105, 111,	255
Deduct	262	Doctor	252
Deep	55	Doctrine	30
Defect	252	Dog	79
Deficient	262	Dollars	43
Deficit, a	91	Dollar, Mexican	262
Delay, to	91, 255	Dollar, Spanish	262
Dense	106, 254	Dollar, tenth of a ..	43
Depraved	92	Donkey	16
Depreciation of silver ..	267	Do not	43, 93
Descend	37	Door	53
Desire, with earnest ..	111	Double	53
Detain	80	Doubtful	92
Determine	278	Doubt, to	105
Devil, demon	69	Draft, to make a rough ..	278
Devil, the	92	Drag	255
Dictionary	1	Dragon	273
Die, to	43	Drain	252
Differ	106	Drawer	252
Difference of scale ..	267	Drink	105
Different	252	Drive out	65
Different, a little—widely ..	111	Drown	255
Differing in size	112	Dry	53
Difficulty	93	Dry in the sun, to ..	76
Diligent	252	Duck	252
Direct object, sign of ..	32	Dumb person	105
Dirty	76	During	49
Disciple	53	Duster	262
Discount	262	Duty	105

ENGLISH INDEX.

Dyer	252	Engrave	43
Dwell	80	Enlighten, to	105
E.		Enough	22
Each	48, 252	Enquire	4
Each separate one	270	Enquiries, to make	73
Ear	252	Enter a religion	255
Early	37	Enter, in	65
Early and late	111	Entirely	81
Earn	262	Entrust to	255
Earnest	106	Envelope, an	113
Earth	53	Equal, to	55, 92
East	65	Error	92
Easy	59	Escape from	255
Eat to the full	105	Escort, to	70
Eight	8	Essay, literary	80
Elder, an	26	Eternally	92
Elder sister	69	Even	48, 70, 80
Eldest	22	Evening	43
Eloquence	252	Every	48, 255
Emperor	252	Everybody	69, 270
Emphatic particle <i>uan</i> (萬)	15	Everywhere	65, 76
" " <i>pih</i> (必)	277	Evidence	105
" " <i>ping</i> (並)	277	Evil	91
" " <i>ts'ieh</i> (切)	277	Exceedingly	59
" " <i>tsong</i> (總)	65	Excellent	22
" " <i>pih-iao</i> (必要)	277	Except	81
" " <i>ts'ien-uan</i> (千萬)	277	Exchange, to	43
" " <i>u-pih</i> (務必)	277	Exhort	92
" " <i>ni</i> (呢)	76	Expect	106
Empire	69	Expend	37
Employer	69	Experienced	55
Empty	91	Explain	106
End, an	53	Expression, an	32
End the matter	252	Expression of desire	92
Endure	87	Expound	106
Engage	4	Extend	113
		Extremely	252

ENGLISH INDEX.

Eyebrows	252	Fir tree	252
Eyes.. ..	69	Firing	252
F.		Firm	252
Face... ..	53	First	32, 53
Face, to	70	First place in the ..	100
Fair	92	First to last, from ..	270
Fall, to	76	Fish, a	106
Fall, back	256	Five	8
Fall down, or into ..	106	Fix, to	93
False	26	Flea	252
Fame	252	Flexible	105
Family	65	Floorboards	252
Family, one's own ..	252	Flour	252
Fan, a	113	Flow	76
Fate	253	Flowers	80
Father	252	Fluid	53
Father's elder brother ..	252	Fly	252
Father's younger brother ..	252	"Fold"	55
Fault .. 32, 69, 80, 252		Follow, to	92, 99
Favour	65	Fond of, to be	76, 99
Favoured with, to be ..	255	Food	29
Fear, to	92	Food, to take	29
Female	27	Foolish	111
Fervent	106	Foot, the	53
Festival	16	Foot (measure)	55
Feverish, to be	255	For	262
Few	8, 43	For instance	65, 87
Fight, to	278	Foreign countries	26
Filament	263	Foreign money	43
Final particle	99	Foremost	32
Finally	93	Forget	53
Find	48	Forgive	75, 87
Find fault with	278	Fork	252
Five.. ..	80	Form	69
Fineness	262	Formerly .. 59, 87, 99,	270
Finish, finished	93, 252	Fortunes, to tell	255
		Foundation	252

ENGLISH INDEX.

Four	..	..	8	Good	..	22, 91
Fowl	..	..	252	Good fortune	..	92
Fragment, fraction	..	..	15	Go out	..	37
Fragrant	..	..	69	Go over	..	39
Freeze, frozen	..	..	255	Go to	..	22
Friend, a	..	..	1, 8	Go to law	..	255
Frog	..	..	252	Go towards	..	99
From	..	..	92	Go up	..	22
Full ..	..	..	87	Grace	..	65
Future, in the	..	..	80	Graduate, literary	..	80
	G.			Grain, a	..	263
				Grant, to	..	92
Gamble	..	..	255	Grasp	..	113
Gather together	..	..	91	Grass	..	69
Gay ..	..	..	251	Grave, a	..	105
General	..	..	65	Great	..	22
Generally	..	..	92	Grow	..	26
Generous	..	..	87	Grown-up in vain	..	272
Gentleman	..	..	252	Guard, to	..	80
Genuine	..	..	99, 252		H.	
Geomancy	..	..	252	Had ..	..	15
Get rich	..	..	255	Hair of the body	..	252
Ginger	..	..	252	Hair of the head	..	252
Give back	..	..	22	Half	..	43
Give to	..	..	43, 70	Ham	..	252
Give up	..	..	36	Hand down	..	76
Give up life	..	..	32	Hand over to	..	255
Glass	..	..	252	Handsomeness	..	252
Glory	..	..	106	Hand, the, a	..	53
Glue	..	..	252	Hand to	..	255
Go ..	..	..	26, 32	Hang	..	113
Goat	..	..	252	Hang up	..	65
Go back	..	..	32	Happen, to	..	70
Go by way of	..	..	73	Happiness	..	92
God ..	..	..	4, 16, 59	Happiness, to enjoy	..	106
Gold	..	..	69	Happy	..	105
Gong	..	..	91			

ENGLISH INDEX.

Harass	..	..	..	105	Hope, to	..	..	..	106
Hard	..	..	..	252	Horn	..	..	..	43
Hare	..	..	..	273	Horse	..	..	..	4
Has	..	..	..	15	Hot ..	..	..	..	53
Hat	..	..	..	37	Hour	..	..	..	44
Hate, to	..	..	..	91, 99	Hours, names of Chinese	..	..	..	273
Have	..	..	..	15	Hours, period of two	..	..	..	253
He	..	..	..	1	House	..	..	..	48
Head	..	..	..	53, 114	How	..	..	..	37
Heal	..	..	..	106	How about	..	..	..	37
Hear	..	..	..	..8, 26	How many	..	..	..	..8, 15
Heard	..	..	..	26	How much	..	..	..	15
Heart	..	..	..	48	Hundred	..	..	..	8
Heat, to	..	..	..	70	Hundredth of an ounce	..	..	..	263
Heaven	..	..	..	22, 105	Hungry	..	..	..	252
Heavy	..	..	..	59	Husband	..	..	..	252
Hell	..	..	..	105	Hymn book	..	..	..	4
Help	..	..	..	278	Hymns	..	..	..	..4, 16
Hence	..	..	..	99	Hypocritical	..	..	..	111
Her	..	..	..	1					
Herbs	..	..	..	69					
Here	..	..	..	22					
Hers	..	..	..	2					
Heterodox	..	..	..	92					
High	..	..	..	55					
Hill	..	..	..	43					
Him	..	..	..	1					
Himself	..	..	..	2					
Hinder, to	..	..	..	255					
His ..	..	..	..	2					
His own	..	..	..	2					
Holiday	..	..	..	16					
Holy Spirit	..	..	..	48					
Home	..	..	..	65					
Honest	..	..	..	93					
Honourable	..	..	..	37, 114					
Honour parents	..	..	..	255					

ENGLISH INDEX.

In order to	43	Intimate	99
In that manner	31	Invite	4, 99
In the end	91	Iron	252
In the last place	93	Is	15
In the lump	92	Issue, to	106
In the past	270	It	1
In the presence of	106	It being so	70
In this manner	63	Its	2
In vain	69		
Incense	69	J.	
Inch	87	Jesus	4
Including	82	Joint	16
Included	80	Just	48, 92
Increase, to	99, 106	Just as	92
Indeed	99	Just now	8
Indifferent	271	Just the thing	92
Individual	113		
Inexperienced	55	K.	
Inferior to	277	Kernel, a	114
Influence	48	Kill	99
Infusion	4	Kind, a	59
Injure, to	87	Kindred	99
Ink	4	Kitchen	252
Ink-slab	1	Kneel	76
Inn	53	Knife	69
Inside	27	Know	43, 255
Instead of	262		
Insure, to	80	L.	
Intend	278	Labour	99
Intentionally	93	Ladder	252
Intercalary month	252	Lady	252
Interest	92	Lady, young	252
Interpret, to	106	Lake	69
Interrogative particles :—		Lame person	106, 252
“ <i>ma</i> (嗎)	22	Lamp	4, 15
“ <i>ni</i> (呢)	76	Lamp bowl	113
“ <i>pa</i> (罷)	70	Land	53
		Lantern	252

ENGLISH INDEX.

Large	..	..	..	22	Limited	..	..	..	253
Last year	..	..	..	253	Lion	..	..	..	253
Late	..	..	..	91	Lips	..	..	..	253
Later	..	..	..	32	Listen, to	..	..	..	8
Laugh, to	..	..	..	255	Literature	..	..	..	114
Law	..	..	..	81	Little, a	..	..	32, 48, 253	
Lax	..	..	..	253	Lizard	..	..	..	253
Layer	..	..	..	69, 114	Load, to	..	..	..	87
Lead, to	..	..	..	255	Lock	..	..	..	253
Leak, to	..	..	..	255	Loft	..	..	..	69
Lean against	..	..	..	22	Long	..	..	..	26
Learn	..	..	..	70	Longingly	..	..	..	106
Leather worker	..	..	..	253	Long time ago	..	..	..	270
Leave behind	..	..	..	80	Look at—after	..	..	8, 255	
Leave, to	..	..	..	255	Look up	..	..	..	15
Left side, on the	..	..	..	76	Loose	..	..	..	253
Leisure	..	..	..	91, 99	Loose, to	..	..	..	255
Lend	..	..	..	48	Lord	..	..	..	4
Length, a	..	..	..	113	Lord's Supper	..	..	..	253
Lenient, to be	..	..	..	255	Lose	..	..	99, 106	
Less, less than	..	..	..	43	Loth, to be	..	..	..	92
Lest	..	..	..	92, 106	Love, to	..	..	..	99
Let	..	..	..	43	Low	..	..	..	254
Letter, a	..	..	..	22	Lower down	..	..	..	251
Letter carrier	..	..	..	139	Lower, to	..	..	..	255
Letter of alphabet	..	..	..	4	Luck	..	..	..	252
Level	..	..	..	48	M.				
Library	..	..	..	253	Made to order	..	..	..	95
Lice	..	..	..	253	Mad person..	..	..	..	253
Lie, to	..	..	..	106	Magpie	..	..	..	253
Lick	..	..	..	255	Main part of a thing	..	..	..	69
Lie down	..	..	..	255	Make	..	..	16, 22	
Life	..	..	..	253	Make enquiries	..	..	..	73
Life, to come to	..	..	..	70	Make good	..	..	..	255
Light	..	..	..	59, 92	Male	..	..	..	27
Light a fire	..	..	..	255	Man	..	..	..	4
Like	..	..	..	55, 87, 253	Man-of-war	..	..	..	69

ENGLISH INDEX.

Manage	106	Milk	253
Manager	67	Mimic	70
Mandarin dialect	65	Mine	2
Manifest, to	255	Mind	48
Manner, a	59	Minute, a	4, 3
Manner, in this	63	Minute	80
Manners	80	Miracles	106
Many	16	Mistaken	32
Many, a great	35	Money	1
Market, state of	262	Money, to make	262
Marking line	253	Monkey	253
Marvels	106	Month	48
Master	4, 69, 253	Month, 1st.	48
Mate	113	„ 11th.	48
Matches	253	„ 12th.	48
Matchless	59	Month, intercalary	252
Matter, no	62	Month, this	270
Matting, a sheet of	70	Moon, month	48, 69
Mattress	253	Moral	91
May	70	Moral essay	16
Me	1	More	16, 22, 59, 259
Meal, a	69, 114	Morning	43, 65
Mean (adjective)	37, 87	Morrow, day after to-	262
Meaning	4	Morrow, to-	37
Measure, to, a	87	Mosquito	253
Meat	253	Moth	253
Mediator	92	Mother	253
Medicine, a dose of	106	Mountain	43
Meet, to	70	Mournful	105
Memory	91	Mouth	53, 253
Merciful	55	Move, to	48, 99
Merely	15	Mr.	1
Merit	69	Much	16, 32, 55
Method	81	Mud	253
Microscope	253	Mule	253
Middleman	92	Multitude, the	270
Mile, $\frac{1}{2}$ of English	65	Must	43

ENGLISH INDEX.

Must not	..	..	..	43
Mutton	..	..	..	253
Mutual	..	..	..	92
My	..	..	..	2
My own	..	..	..	2
Myself	..	..	..	2

N.

Nail, a	48
Nail, to	..	..	..	65
Name	..	..	..	92
Namely	..	..	..	15
Narrow	..	..	..	253
Native	..	..	..	103
Natural	..	..	..	271
Naturally	..	..	..	99
Near	..	..	..	105
Near to	..	..	..	23, 272
Nearly, about	..	..	..	260
Nearly right	..	..	..	111
Needle	..	..	..	79
Need not	..	..	..	255

Negative particles:—

"	"	<i>puh</i>	(不)	22
"	"	<i>u</i>	(無)	254
"	"	<i>moh</i>	(莫)	253

Neighbour	253
-----------	----	----	----	-----

Neither one thing nor the other	112
---------------------------------	----	----	----	-----

New	27
-----	----	----	----	----

New year's time	69
-----------------	----	----	----	----

Next	33
------	----	----	----	----

Next place, in the	100
--------------------	----	----	----	-----

Next year	37
-----------	----	----	----	----

Night	43, 80
-------	----	----	----	--------

Night watch	55
-------------	----	----	----	----

Nine	8
------	----	----	----	---

No matter	62
-----------	----	----	----	----

Noon	..	..	..	253
Nourish	..	..	..	91
North	..	..	..	65
Nose, nostrils	..	..	..	253
Notify, to	..	..	..	99
Not quite the thing	..	..	..	111
Not to dare	..	..	..	272
Now	..	..	..	43, 270
Number, a	..	..	..	59

O.

Observe, to	80
Obtain	..	..	..	26
Obstruct	..	..	..	80
Occasion	..	..	..	76
Odd (of numbers)	..	..	..	259
Odds and ends	..	..	..	253
Of course	..	..	..	99
" " not	..	..	..	100
Offend	..	..	..	65, 106
Offensive	..	..	..	254
Of purpose	..	..	..	93
Of the same mind	..	..	..	111
Official of 1st, 2nd, 3rd grade	..	..	..	79
Oh dear	..	..	..	99
Oh that	..	..	..	92
Oil	..	..	..	253
Old	..	..	..	59, 65, 91
Old age	..	..	..	272
On	..	..	..	22
On ahead	..	..	..	270
On the top	..	..	..	93
One	..	..	..	8
One and all	..	..	..	270
One God	..	..	..	16
Only	..	..	..	15, 70, 106, 259
On this occasion	..	..	..	270

ENGLISH INDEX.

On this side, on that side ..	37	Pardon, to	76, 255
Open	35	Parents	69
Opening	53, 113	Partition wall	253
Opinion	4	Pass by, to	32
Opportune	92	Passive voice, signs of ..	87
Opposite	70	Past	99
Oranges	253	Pastor	1
Order, numerical	8	Past tense, signs of :—	
Originally	91	" " " " <i>liao</i> (了)	32
Or, or else	27	" " " " <i>ko</i> (過)	32
Other	93, 254	Patois	253
Others	69	Pattern	59
Ought	92	Pawn	92
Ounce	16	Pawnbroker's	93
" $\frac{1}{16}$ of	1	Pay respects	22
Our	3	Peace	55
Ours	3	Peaches	253
Our own	3	Pearl	81
Ourselves	3	Pen	1, 15
Out, just a little	111	Pencil	1, 15
Outside	27	People	4, 69, 253
Overcome	255	Pepper	253
Over here, over there ..	37	Perfect, perfectly	70, 92
Overplus	81	Perfect tense, sign of ..	32
Owe	93	Perfect, to	92
Owe a balance to	48	Perhaps	106, 253
Own	1	Period of two hours	253
Ox	273	Permit, to	92
P.		Perpetually	92
		Persecute	105
Pack, to	87	Person	4
Painter	253	Perspire	255
Pair, a	53, 114	Persuade	92
Pair, one of a	113	Piece of, a	113
Paper	1	Pig	79
Paper (toilet)	253	Pile up	255
Parcel	80	Pillow	253

ENGLISH INDEX.

[illegible]

Q.

R.				Repent	70
Rain	59	Reprove	278	Request	4
Raise the head	256	Resembling	253	Respectable	252
Rat	253	Responsibility, to take	99	Retire	256
Rate of exchange	262	Retribution	48	Return to	262
Rather	106	Reverence	256	Reville, to	255
Raw	55	Rice basin	254	Rice, to eat	26
Reach	26	Rich, to get	255	Ride an animal, to	32
Reach to	55	Right	1	Right and left	271
Read	4	Right side, on the	99	Ripe	55
Read, be able to	91	Rise up	32	River	59, 69
Ready money	26, 80	Road	37, 114	Rob	256
Rear, to	92	Roll, a	114	Roll up	256
Reason	253	Room	48, 254	Root	113
Rebel, to	256	Rotten	254	Rough	80
Rebuke, to	256	Round	55	Row, a	99
Receive	256	Ruined	76	S.	
Recent	27, 105	Sabbath, the	254	Sacrifice, to offer	256
Recently	277	Salt	79	Salvation, to obtain	76
Reckless	76				
Reckoning board	262				
Recognize	65				
Recompense	105				
Red	26				
Redeem	48				
Refer to again	256				
Reform, to	70, 256				
Regard to—as	8, 92, 256				
Relatives	253				
Religion	65				
Remainder	81				
Remember	53				
Remote period at	270				
Remit sins, to	87				
Repair	256				
Repeatedly	101				
Repay	23, 35				

ENGLISH INDEX.

Same	63	Servants, domestic	80
Saucer	254	Settled	254
Save	37	Serve	91
Saviour	4	Seven	8
Saw, a	254	Severe	254
Saw, seen	26	Shallow	254
Saying, that goes without ..	99	Sharp	37
Scale, a	254	Shave, to	70
Scales, pair of	48	She	1
Scatter	256	Sheep	79, 254
Scold	255	Shoes	53
Score, to run up a	262	Shop	53, 69
Scorpion	254	Short	254
Screen, to	80	Short time, a	87
Sea	55	Should	93
Seal up	256	Shut	53
Search into	15, 256	Side	81
Season, a	48	„ by side	87
Seat	113	„ by the	27
Second, a	113	„ on this, on that ..	37
Sect	271	„ on the left	76
Secure	254	„ on the right	99
Sedan chair	53	Signboard	69
See	8	Sign of plural <i>men</i> (們) ..	1
Seek	48, 70	Silver	43
Seen	26	Silver, balance used in } ..	262
Select, to	255	weighing	
Self	1	Silver, ingot of	262
Sell, for	16	Silver, shoe of	69
Semi-monthly term	69	Similar	87
Send	32, 106	Simply	70
Send forth	106	Sin	48
Sentence, a	32, 113	Sin, to	256
Separate, to	106	Since	70
Sequence, <i>tsiu</i> (就) used to } ..	32	Sing	15
indicate a		Single	259
Series	8	Sir	1

ENGLISH INDEX.

Sit	..	..	..	4	Spider	..	..	..	251
Sit in contemplation	..	..	..	278	Spirit	..	..	..	59
Six	..	..	..	8	Spoilt	..	..	..	76
Skill	..	..	..	99	Spoon	..	..	..	254
Skin	..	..	..	254	Spread out	..	..	..	76
Sky	..	..	..	22	Spring, the	..	..	..	48
Slave, female	..	..	..	254	Sprinkle	..	..	..	256
Sleep. to	..	..	..	93	Square	..	..	..	55
Slow, slowly	..	..	..	32	Squeeze	..	..	..	256
Small	..	..	..	22	Stable	..	..	..	252
Smooth	..	..	..	259	Stage	..	..	..	65
Snake	..	..	..	273	Stake, a	..	..	..	114
Snapped	..	..	..	254	Stand, to	..	..	..	65
Snow	..	..	..	55	Start, to	..	..	..	89
Soap	..	..	..	254	Stems, the ten heavenly	..	..	..	272
Soft	..	..	..	105	Step, a	..	..	..	254
Solar terms	..	..	..	271	Stern	..	..	..	254
Solely	..	..	..	106	Stiff	..	..	..	252
Soldier	..	..	..	69	Still	..	..	..	22, 80
Some	..	..	8, 32, 35		Stinking	..	..	..	254
Some time ago	..	..	..	270	Stone, piece of	..	..	..	16
Son	..	..	..	1	Stool	..	..	..	69
Soon	..	..	..	32, 37	Stop up	..	..	..	256
Sore, a	..	..	..	254	Storey	..	..	..	69
Sorrow, sorrowful	..	..	..	105	Straight, straight forward	..	..	..	65
So that	..	..	..	254	Stream	..	..	..	69
Soul	..	..	..	53	Street	..	..	..	22
Sound	..	..	..	4	Strength	..	..	..	106
Soup	..	..	..	258	Strict	..	..	..	254
South	..	..	..	65	Strike	..	..	..	70
Space between	..	..	..	113	Strike against	..	..	..	70
Spade	..	..	..	254	Strong	..	..	..	254
Sparrow	..	..	..	254	„ (of fluids)	..	..	..	254
Speak	..	..	..	26	Stumble	..	..	..	76
Speak of that. it is needless	..	..	..	99	Stunted	..	..	..	254
Spectacles	..	..	..	254	Stupid	..	..	..	106, 111
Spend	..	..	..	80	Suddenly	..	..	..	91

ENGLISH INDEX.

Suffer	..	..	87	Teach, to	..	..	65
Suffering	..	..	48	Teeth	..	..	254
Sugar	..	..	254	Telescope	..	..	254
Suitable	..	..	59	Tell	..	..	32, 256
Summer	..	..	48	Temple	..	..	53
Sum total	..	..	270	Temper	..	..	99
Sun	..	..	69	Ten	..	..	8
Superior	..	..	261	Ten Commandments, the	..	..	254
Superlative, sign of	..	..	59	Ten feet, a measure of	..	..	87
Supposing	..	..	252	Ten tenths	..	..	70
Suppress	..	..	262	Tenth	..	..	43
Surface	..	..	81, 114	Tenth of an ounce	..	..	263
Surname	..	..	37	Ten thousand	..	..	15
Surround	..	..	80	Than	..	..	55
Suspect, to	..	..	105	Thanks	..	..	59
Swallow, to	..	..	256	That	..	..	1, 105
Sweep, to	..	..	256	That is	..	..	15
Sweet	..	..	254	That which	..	..	92
Sword	..	..	69	Thee	..	..	1
				Their—s	..	..	32
				Their own	..	..	3
				Them—selves	..	..	32
				Then	..	..	33
				There	..	..	22
				Therefore	..	..	99
				There is, are, was, were	..	..	22
				There is, are, was, were not	..	..	22
				There's an end of it	..	..	252
				Thereupon	..	..	81
				Thermometer	..	..	254
				These	..	..	35
				The whole	..	..	8
				They	..	..	3
				Thick	..	..	87
				Thin	..	..	87
				Thine own	..	..	2
				Thing, a	..	..	1, 8, 257
T.							
Table	..	..	4				
Tablet, bamboo	..	..	113				
Tael	..	..	46				
Tail	..	..	114				
Take	..	..	32				
Take a disease	..	..	87				
Take food	..	..	26				
Take leave of	..	..	256				
Taken—in	..	..	94				
Take to or from	..	..	70				
Talk over	..	..	106				
Talking about, what are you?	100						
Tea	..	..	4				
Tea in leaf	..	..	254				
Tea table	..	..	254				
Teacher	..	..	1				

ENGLISH INDEX.

[illegible]

ENGLISH INDEX.

Uniformly	106	Warrant, to	80
Unless	81	Wash	37
Unreal	26	Washhand basin	254
Unsurpassed	277	Wasted	254
Until	26	Water	53
Unworthy	37	Water, to draw	53
Upper storey	69	Watch, a	254
Upright	48	Wax	254
Up to the point of	106	Way	37
Urge	256	We	3
Us	3	Weak	105, 254
Usage	106	,, of fluids	254
Useful	105	Wealth	1, 43, 254
Use, to	59	Wear	53
Use to the utmost	81	Wear on the head on nose	256
Utmost	99	Weather	22

V.

Valuation Bureau	266	Weave	256
Value	262	Weigh	256
Vegetables	254	Weigh silver	48
Venerable	65	Weight	87
Verb 'to be'	1	Weights	262
Verse	16	Weighty	59
Versed in	55	Welcome, to	256
Very	277	Well, a	254
Vice, a	87	Well-disposed	93
Vicious	92	Well-intentioned	111
Vinegar	254	Well-to-do	254
Voice	4	West	65
Vow, to	256	Wet	53

W.

Wait	105	What	4
Walk	32	What if	106
Wall	55	Wheat	254
Want	15	Wheels, a pair	114
		When	43, 270
		Whenever	270
		Where	8

ENGLISH INDEX.

Which 8	World 32, 69
White 69	Worship, to.. .. 22, 26
White, perfectly 111	Worth, to be 262
Who 4, 8, 259	Wound, to 256
Whole of, the 270	Wrap 80
Whole, the 65, 87	Write 26
Wholly 270	Writings 1
Why 22, 261	Wrong 32
Wide 251	
Wife 80	
Will 43	
Willing 76, 254	
Willow tree 254	
Win 256	
Window 53	
Wine 80	
Winter 48	
Wire 80	
Wisdom, wise 55	
Wish, to 15	
With 55, 93, 99	
With desire.. .. 106	
Within 80	
Without 80, 254	
Withstand 80	
Women 254	
Wonders 106	
Wood 32	
Word 4	
	Y.
	Yawn, to 278
	Year, new 69
	Year, next 37
	Years since.. .. 270
	Year, this 37, 270
	Year, years.. .. 37, 59
	Yellow 79
	Yes 1
	Yesterday 43, 270
	Yet 22
	Yield 256
	You 3
	Young 43
	Younger sister 69
	Youngest 22
	Your own 3
	Your--s 3
	Yourselves 3

CHINESE INDEX.



NOTE.—Words beginning with *h, s, t, i,* and *u* are followed by those beginning with *hs, sh, i,* and *ü*, placed together in a new series by themselves; but aspirated syllables, *i.e.* those beginning with *ch', k', t',* or *ts'*, immediately follow the corresponding unaspirated syllables. Words in *ruh-sheng* immediately follow those which have a similar sound but differ in tone.

<i>A</i>			Chæ-mo	這麼	.. 55
A	啊	.. 99	Chæ-iang	這樣	.. 63
<i>Ai</i>			Chæ-sie	這些	.. 35
Ai	矮	.. 254	Ch'æ	車	.. 4
Ai	愛	.. 99	Ch'ai	柴	.. 252
Ai	挨	.. 87	Ch'ai	差	.. 106
Ai-ia	哎呀	.. 99	Chan	蓋	.. 113
Ai-si	礙事	.. 255	Chan	站	.. 65
<i>An</i>			Chang	賬	.. 53
An-p'ai	安排	.. 255	Chang	章	.. 8
An-uei	安慰	.. 255	Chang	張	.. 113
An-sih-rüh	安息日	.. 254	Chang	丈	.. 87
<i>Ch'a</i>			Chang	長	.. 26
Ch'a	茶	.. 4	Chang-fu	丈夫	.. 252
Ch'a	查	.. 15	Chang-kia	長價	.. 262
Ch'a	差	.. 106	Chang-kuei-tih	掌櫃的	.. 253
Ch'a-ieh	茶葉	.. 254	Chang-tsi, ih ch'uang	一牀帳子	252
Ch'a-ki	茶几	.. 254	Ch'ang	唱	.. 15
Ch'a-tsi	叉子	.. 254	Ch'ang	長	.. 26
Ch'a-ih-tien	差一點	.. 111	Ch'ang-ch'ang	常常	.. 251
Ch'a-puh-to	差不多	.. 111	Chao	找	.. 48
Ch'a-teh-to	差得多	.. 111	Chao	照	.. 105
Ch'a-teh-üen	差得遠	.. 111	Chao-ing	照應	.. 255
Ch'a-ie-ch'a-puh-to	差也差不多	111	Chao-p'ai	招牌	.. 69
<i>Chæ</i>			<i>Chao</i>		
Chæ	這	.. 1			
Chæ	遮	.. 80			
Chæ-huei-ri	這會兒	.. 270			
Chæ-iang-k'an-lai	這樣看來	101			
Chæ-iang-shoh-lai	這樣說來	101			

CHINESE INDEX.

Chao-hu	招呼	..	99	Chī	隻	..	113
	<i>Ch'ao</i>			Chī-chu	蜘蛛	..	254
Ch'ao	朝	..	65	Chī-heo	之後	..	270
	<i>Chen</i>			Chī-neng	只能	..	259
Chen	針	..	79	Chī-tien	指點	..	255
Chen	真	..	26	Chī-ū	指至	..	106
Chen-chu	珍珠	..	81	Chī-uang	指望	..	106
Chen-t'eo	枕頭	..	253	Chī-teh	只得	..	250
	<i>Ch'en</i>			Chī-tao	知道	..	255
Ch'en	辰	..	273		<i>Ch'i</i>		
	<i>Cheng</i>			Ch'i	遲	..	91
Cheng	正	..	48		<i>Chih</i>		
	<i>Ch'eng</i>			Chih	直	..	65
Ch'eng	城	..	8	Chih	值	..	262
Ch'eng	成	..	92	Chih	織	..	256
Ch'eng	乘	..	114		<i>Choh</i>		
Ch'eng	秤	..	254	Choh	著	..	92
Ch'eng-kong	成功	..	252	Choh-shih	著實	..	99
Ch'eng-seh	成色	..	262	Choh-tsi	棹子	..	4
Ch'eng-shih	誠實	..	252		<i>Chong</i>		
	<i>Cheo</i>			Chong	衆	..	270
Cheo	州	..	80	Chong	重	..	59
	<i>Ch'eo</i>			Chong	鐘	..	43
Ch'eo	臭	..	254	Chong-kueh	中國	..	26
Ch'eo	丑	..	273	Chong-nien	中年	..	272
Ch'eo-ch'ong	臭虫	..	251	Chong-ren	中人	..	92
Ch'eo-ti	抽屜	..	252	Chong-shang	中上	..	253
	<i>Ch'ih</i>				<i>Chu</i>		
Ch'ih	尺	..	55	Chu	主	..	4
Ch'ih-fan	吃飯	..	26	Chu	住	..	80
Ch'ih-k'ü	吃苦	..	87	Chu	猪	79, 273	
Ch'ih-ts'uen	尺寸	..	87	Chu-ruh	猪肉	..	253
	<i>Chi</i>				<i>Ch'u</i>		
Chi	枝	..	113	Ch'u	除	..	278
Chi	紙	..	1	Ch'u-fang	廚房	..	252
Chi	只	..	15	Ch'u-fei	除非	..	81
				Ch'u-shu	處暑	..	271

CHINESE INDEX.

<i>Ch'uh</i>			<i>Fan</i>		
Ch'uh	出	.. 37	Fan	飯	.. 29
Ch'uh-han	出汗	.. 255	Fan	凡	.. 270
Ch'uh-men	出門	.. 256	Fan	繙	.. 106
<i>Chuan</i>			Fan	犯	.. 106
Chuan	賺	.. 262	Fan-tszai	犯罪	.. 256
Chuan-men	專門	.. 106	Fan-uan	飯碗	.. 254
Chuan-t'eo	磚頭	.. 251	<i>Fang</i>		
<i>Ch'uan</i>			Fang	方	.. 55
Ch'uan	傳	.. 76	Fang	放	.. 255
Ch'uan	穿	.. 53	Fang-fuh	彷彿	.. 253
Ch'uan	船	.. 53	Fang-tsi	房子	.. 48
Ch'uan-hu	窗戶	.. 53	Fang-ts'ai	方纔	.. 278
<i>Chuang</i>			<i>Fei</i>		
Chuang	裝	.. 87	Fei-si	費事	.. 256
Chuang	椿	.. 114	Fei-tsao	肥皂	.. 254
<i>Ch'uang</i>			<i>Fen</i>		
Ch'uang	牀	.. 251	Fen	分	.. 43
Ch'uang	瘡	.. 254	Fen-fu	吩咐	.. 105
<i>Chuen</i>			Fen-liang	分兩	.. 87
Chuen	准	.. 92	Fen-mo	墳墓	.. 105
<i>Ch'uen</i>			Fen-pieh	分別	.. 255
Ch'uen	春	.. 48	<i>Feng</i>		
Ch'uen-fen	春分	.. 271	Feng	封	.. 113
Ch'uen-pen	蠢笨	.. 254	Feng-suh	風俗	.. 80
<i>Ch'ui</i>			Feng-shui	風水	.. 252
Ch'ui	吹	.. 255	Feng-tsi	瘋子	.. 253
<i>En</i>			Feng-ü-piao	風雨表	.. 251
En-huei	恩惠	.. 65	<i>Fu</i>		
<i>Eo</i>			Fu	府	.. 80
Eo-fen	藕粉	.. 251	Fu	副	.. 113
<i>Fah</i>			Fu-kuei	富貴	.. 254
Fah	發	.. 106	Fu-mu	父母	.. 69
Fah	法	.. 81	Fu-tsi	斧子	.. 251
Fah-ma	法碼	.. 262	Fu-ts'in	父親	.. 252
Fah-shao	發燒	.. 255	<i>Fuh</i>		
Fah-ts'ai	發財	.. 255	Fuh-hoh	復活	.. 70

CHINESE INDEX.

Fuh-k'i	福氣	.. 92	Heo-t'ien	後天	.. 262
Fuh-kiao	佛教	.. 251	Heo-tsi	猴子	.. 253
Fuh-kia	佛家	.. 271		<i>Ho</i>	
Fuh-si	服事	.. 91	Ho	和	.. 55
	<i>Hai</i>		Ho	河	.. 69
Hai	還	22, 260	Ho-i	何意	.. 261
Hai	害	.. 81	Ho-k'u	何苦	.. 261
Hai	海	.. 59	Ho-t'ui	火腿	.. 252
Hai	亥	.. 273		<i>Hoh</i>	
Hai-tsi	孩子	.. 1	Hoh	合	.. 262
	<i>Han</i>		Hoh	喝	.. 105
Han	寒	.. 253	Hoh-shi	合式	.. 59
Han	喊	.. 255	Hoh-tsi	盒子	.. 79
Han	還	.. 22		<i>Hong</i>	
Han-lu	寒露	.. 271	Hong	紅	.. 26
	<i>Hang</i>		Hong	哄	.. 99
Hang-shi	行市	.. 262		<i>Hu</i>	
	<i>Hao</i>		Hu	壺	.. 53
Hao	毫	.. 263	Hu	湖	.. 69
Hao	好	.. 22	Hu	虎	.. 273
Hao-ch'u	好處	.. 69	Hu-tieh	蝴蝶	.. 251
Hao-liao	好了	.. 34	Hu-t'u	糊塗	.. 106
Hao-pi	好比	.. 87	Hu-tsiao	胡椒	.. 253
Hao-siang	好像	.. 89	Hu-li-hu-t'u	糊裏糊塗	.. 111
Hao-sie	好些	.. 30		<i>Huh</i>	
Hao-bao-tih	好好的	.. 260	Huh	忽	.. 263
Hao-sin-hao-i	好心好意	.. 111		<i>Hua</i>	
	<i>Heh</i>		Hua	話	.. 30
Heh	黑	.. 69	Hua	花	.. 80
	<i>Hen</i>		Hua-kiah-tsi	花甲子	.. 273
Hen	很	.. 59		<i>Huai</i>	
Hen	恨	.. 99	Huai	壞	.. 76
	<i>Heo</i>			<i>Huan</i>	
Heo	厚	.. 87	Huan	還	.. 22
Heo	猴	.. 273	Huan	換	.. 43
Heo-chao	後朝	.. 262		<i>Huang</i>	
Heo-lai	後來	.. 32	Huang	黃	.. 79

CHINESE INDEX.

Huang-kua	黃瓜	.. 252			
Huang-shang	皇上	.. 252			
	<i>Hueh</i>			<i>Hsieh</i>	
Hueh-chæ	或者	.. 253	Hsieh-tsi	蠟子	.. 254
	<i>Huei</i>			<i>Hsien</i>	
Huei	會	.. 70	Hsien	縣	.. 80
Huei	回	32, 258	Hsien-kin	現今	.. 270
Huei-kai	悔改	.. 70	Hsien-ts'ien	現錢	.. 262
Huei-k'ü	回去	.. 32	Hsien-tsai	現在	.. 43
Huei-lai	回來	.. 32	Hien-tsi	獻祭	.. 256
Huei-mien	灰麵	.. 252	Hsien-uei-king	顯微鏡	.. 253
Huei-sin-chuan-i	回心轉意	256		<i>Hsing</i>	
	<i>Huen</i>		Hsing	行	.. 99
Huen-shen	渾身	.. 251	Hsing-fah	刑罰	.. 106
	<i>Hueng</i>		Hsing-uang	興旺	.. 106
Hueng	橫	.. 252		<i>Hsioh</i>	
	<i>Hsi</i>		Hsioh	學	.. 70
Hsi-huan	喜歡	.. 76		<i>Hsiong</i>	
Hsi-ts'ioh	喜鵲	.. 253	Hsiong	熊	.. 251
	<i>Hsia</i>		Hsiong-k'eo	胸口	.. 251
Hsia	下	.. 37	Hsiong-ti	兄弟	.. 1
Hsia	夏	.. 48		<i>Hsü</i>	
Hsia-chi	夏至	.. 271	Hsü-to	許多	.. 253
Hsia-ma	蝦蟆	.. 252	Hsü-üen	許愿	.. 256
	<i>Hsiah</i>			<i>Hsüeh</i>	
Hsiah	瞎	.. 76	Hsüeh	血	.. 80
Hsiah-tsi	瞎子	.. 79			
	<i>Hsiai</i>		I	倚	.. 105
Hsiai-tsi	鞋子	.. 53	I	醫	.. 106
	<i>Hsiang</i>		I-fuh	衣服	.. 37
Hsiang	香	.. 69	I-heo	以後	.. 32
Hsiang	鄉	.. 79	I-huh	疑惑	.. 105
Hsiang-fuh	享福	.. 106	I-king	已經	.. 105
	<i>Hsiao</i>		I-seng	醫生	.. 252
Hsiao-teh	曉得	.. 43	I-si	意思	.. 4
Hsiao-shuen fu-mu	孝順父母	255	I-shang	衣裳	.. 261
			I-tsi	椅子	.. 4, 16

I-ts'ien	以前	.. 30	Iao		
I-uei	以爲	.. 256	Iao	要	15, 43
	<i>Ih</i>		Iao	咬	.. 255
Ih	一	.. 8	Iao-kin	要緊	.. 48
Ih	乙	.. 272		<i>Ie</i>	
Ih-hsia-tsi	一下子	.. 87	Ie	夜	.. 80
Ih-iang	一樣	.. 63	Ie	也	.. 70
Ih-kong	一共	.. 270	Ie-puh	也不	.. 108
Ih-k'uai-ri	一塊兒	.. 92	Ie-su	耶穌	.. 4
Ih-lai	一來	.. 100		<i>Ien</i>	
Ih-lai-ih-k'ü	一來一去	.. 111	Ien	鹽	.. 79
Ih-puh	一不	.. 100	Ien	淹	.. 255
Ih-sin-ih-i	一心一意	.. 111	Ien-king	眼鏡	.. 254
Ih-tien	一點	.. 253	Ien-pa-pa-tih	眼巴巴的	.. 106
Ih-tien chong	一點鐘	.. 44	Ien-t'ai	硯台	.. 1
Ih-ting	一定	.. 97	Ien-tsing	眼睛	.. 69
Ih-ts'an	一餐	.. 69		<i>In</i>	
Ih-ts'eng	一層	69, 100	In	寅	.. 273
Ih-ts'i	一齊	.. 251	In-tsi	銀子	.. 43
Ih-ts'ieh	一切	.. 270	In-ue	因爲	.. 76
Ih-uei-tih	一味的	.. 106		<i>Ing</i>	
	<i>Ia</i>		Ing	硬	.. 252
Ia-ch'i	牙齒	.. 254	Ing	贏	.. 256
Ia-pa	啞吧	.. 105	Ing-hsi	應許	.. 106
Ia-shuah-tsi	牙刷子	.. 254	Ing-iang	鷹洋	.. 262
Ia-t'eo	丫頭	.. 254	Ing-tao	引導	.. 255
	<i>Iah</i>			<i>Ioh</i>	
Iah	押	.. 262	Ioh	約	.. 92
Iah-tsi	鴨子	.. 252	Ioh	藥	.. 106
	<i>Iang</i>			<i>Iong</i>	
Iang	養	.. 92	Iong	用	.. 59
Iang	羊	79, 273	Iong-ch'ü	用處	.. 103
Iang	樣	.. 59	Iong-i	容易	.. 59
Iang-ho	洋火	.. 253	Iong-iao	榮耀	.. 106
Iang-ruh	羊肉	.. 253	Iong-üen	永遠	.. 92
Iang-ts'ien	洋錢	.. 43			

<i>Iu</i>			Kao-sheo	高 壽	.. 272
Iu	有	15, 22	<i>K'ao</i>		
Iu	油	.. 253	K'ao	靠	.. 22
Iu	又	.. 81	K'ao-kiu	考 究	.. 256
Iu	酉	.. 273	<i>Keh</i>		
Iu...iu	又...又	.. 100	Keh	隔	.. 106
Iu-hsien	有 限	.. 253	Keh-tsao	乾 蚤	.. 252
Iu-i	有 意	.. 93	<i>K'eh</i>		
Iu-men	憂 悶	.. 105	K'eh	刻	.. 43
<i>Kai</i>			K'eh-k'i	容 氣	.. 253
Kai	蓋	.. 255	<i>Ken</i>		
Kai	該	.. 93	Ken	根	.. 113
Kai-rīh	改 日	.. 270	Ken	跟	.. 99
Kai-tang	該 當	.. 97	Ken	耕	.. 255
Kai-tsi	蓋 子	.. 252	Ken-ki	根 基	.. 252
<i>K'ai</i>			<i>K'en</i>		
K'ai	開	53, 110	K'en	肯	.. 76
K'ai-t'eo-rī	開 頭 兒	.. 92	K'en-k'iu	懇 求	.. 255
<i>Kan</i>			<i>Keng</i>		
Kan	趕	.. 65	Keng	更	.. 55
Kan	乾	.. 53	Keng	庚	.. 272
Kan-k'uai	趕 快	.. 261	<i>Keo</i>		
Kan-kin	趕 緊	.. 261	Keo	狗	.. 79
Kan-puh-shang	趕 不 上	.. 277	Keo	穀	.. 22
Kan-tsing	乾 淨	.. 55	<i>K'eo</i>		
Kan-tong	感 動	.. 48	K'eo	口	53, 113
<i>Kang</i>			K'eo	扣	.. 232
Kang-kang	剛 剛	.. 277	K'eo-in	口 音	.. 55
Kang-ts'ai	剛 纔	.. 277	K'eo-ts'ai	口 才	.. 252
<i>K'an</i>			K'eo-shī-sin-fei	口 是 心 非	111
K'an	看	.. 8	<i>Ki</i>		
K'an-kien	看 見	.. 26	Ki	幾	.. 8
K'an-chae-ko-ang-tsi	看 這 個 樣 子	101	Ki	季	.. 48
<i>Kao</i>			Ki	己	.. 272
Kao	高	.. 55	Ki	雞	.. 273
Kao-su	告 訴	.. 256	Ki-ran	既 然	.. 70
Kao-shī	告 示	.. 80	Ki-sing	記 性	.. 91

CHINESE INDEX.

Ki-shī	幾時	.. 270	Kiao	交	.. 255
Ki-teh	記得	.. 53	Kiao	膠	.. 252
Ki-tsi	雞子	.. 252	Kiao-t'ang	教堂	.. 22
<i>K'i</i>			Kiao-tsi	轎子	.. 53
K'i	氣	.. 99	<i>K'iao</i>		
K'i	驕	.. 32	K'iao	橋	.. 69
K'i-fu	欺負	.. 255	<i>Kieh</i>		
K'i-feng	起風	.. 105	Kieh-shih	結實	.. 254
K'i-lai	起來	.. 32	<i>Kien</i>		
K'i-si	奇事	.. 106	Kien	見	.. 109
K'i-tsao-shui-uan	起早睡晚	111	Kien	件	.. 113
<i>Kih</i>			Kien	間	49, 113
Kih	給	.. 43	Kien	揀	.. 255
Kih	及	.. 55	Kien-ku	堅固	.. 252
Kih	極	.. 252	<i>K'ien</i>		
Kih	急	.. 251	K'ien	欠	.. 262
<i>Kia</i>			K'ien-tsi	鉗子	.. 253
Kia	假	.. 26	<i>Kin</i>		
Kia	家	.. 65	Kin	近	.. 105
Kia	加	.. 81	Kin	斤	.. 55
Kia-ren	家人	.. 80	Kin	緊	..
Kia-tsien	價錢	.. 69	Kin-nien	今年	.. 37
<i>Kiah</i>			Kin-t'ien	今天	.. 37
Kiah	甲	.. 272	Kin-tsi	金子	.. 69
<i>Kiai</i>			<i>King</i>		
Kiai	皆	.. 270	King-ch'eng	京城	.. 79
Kiai	街	.. 22	King-chih	驚蟄	.. 271
Kiai-shoh	解說	.. 106	<i>K'ing</i>		
<i>Kiang</i>			K'ing	輕	.. 59
Kiang	江	.. 59	K'in-kin	勸謹	.. 252
Kiang-tao-li	講道理	.. 27	<i>Kioh</i>		
<i>Kiang</i>			Kioh	角	43, 113
K'iang	強	.. 277	Kioh	脚	.. 53
<i>Kiao</i>			<i>K'iong</i>		
Kiao	教	.. 65	K'iong	窮	.. 105
Kiao	叫	.. 32	<i>Kiu</i>		
Kiao	澆	.. 255	Kiu	九	.. 8

Kiu	救	.. 37	K'ong-p'a	恐 怕	.. 106
Kiu	舊	.. 59	Ku		
Kiu-chu	救 主	.. 4	Ku	古	.. 91
K'iu			Ku-shi	古 時	.. 270
K'iu	求	.. 70	Kuh		
Ko			Kuh-ü	穀 雨	.. 271
Ko	個	.. 113	K'uh		
Ko	過	.. 32	K'uh	哭	.. 76
Ko-fan	過 犯	.. 69	Kü		
Ko-heo	過 後	.. 270	Kü	句	.. 113
Ko-ko	哥 哥	.. 1	Kü-hua, ih-	一 句 話	.. 32
Ko-k'ü	過 去	.. 39	Kü-tsí	鋸 子	.. 254
Ko-lai	過 來	.. 39	Küh		
Ko-nien	過 年	.. 69	Küh-tsí	橘 子	.. 253
Ko-ts'o	過 錯	.. 80	K'ü		
Koh			K'ü	去	.. 26
Koh	擱	.. 106	K'ü-nien	去 年	.. 253
Koh	各	.. 48	Kua		
K'o			Kua	掛	65, 114
K'o	顆	.. 114	Kua	寡	.. 259
K'o	可	.. 272	Kuah		
K'o	科	.. 114	Kuah-feng	颶 風	.. 255
K'o-i	可 以	.. 70	Kuai		
K'o-lien	可 憐	.. 87	Kuai	怪	.. 256
K'o-pi	可 比	.. 253	K'uai		
K'o-sih	可 惜	.. 99	K'uai	塊	.. 113
K'oh			K'uai	快	.. 37
K'oh	渴	.. 91	K'uai-hoh	快 活	.. 105
Kong			K'uai-tsí	筷 子	.. 251
Kong	共	.. 270	Kuan		
Kong-fu	工 夫	.. 99	Kuan	關	.. 53
Kong-king	恭 敬	.. 256	Kuan	慣	.. 92
Kong-lao	功 勞	.. 69	Kuan	管	59, 114
Kong-tao	公 道	.. 92	Kuan-hua	官 話	.. 65
K'ong			Kuan-kia	官 家	.. 271
K'ong	空	.. 91	Kuan-sí-tih	管 事 的	.. 67
K'ong-chang	空 長	.. 272			

Kuan-ts'ai	棺材	.. 251	Lao		
<i>K'uan</i>			Lao	老	.. 65
K'uan	寬	.. 251	Lao-ia	老鴉	.. 252
K'uan-iong	寬容	.. 255	Lao-ie	老爺	.. 252
<i>Kuang</i>			Lao-hu	老虎	.. 254
Kuang	光	.. 259	Lao-pan	老板	.. 69
Kuang-king	光景	.. 271	Lao-shih	老實	.. 93
<i>Kuei</i>			Lao-shu	老鼠	.. 253
Kuei	貴	.. 37	<i>Leng</i>		
Kuei	鬼	.. 69	Leng	冷	.. 53
Kuei	歸	.. 262	Leng-reh-piao	冷熱表	.. 251
Kuei	癸	.. 272	<i>Leo</i>		
Kuei-kü	規矩	.. 106	Leo	樓	.. 69
Kuei-kiuh-tsi	貴甲子	.. 272	Leo	漏	.. 255
Kuei-tao	跪倒	.. 76	<i>Li</i>		
Kuei-tsi	櫃子	.. 252	Li	利	.. 262
<i>K'üe</i>			Li	釐	.. 263
K'üe-tsi	癩子	.. 252	Li	理	.. 255
<i>Küen</i>			Li	里	.. 65
Küen	捲	.. 256	Li	離	.. 65
<i>K'üen</i>			Li-hai	利害	.. 254
K'üen	勸	.. 92	Li-k'ai	離開	.. 255
K'üen	犬	.. 273	Li-pai	禮拜	.. 26
K'üen-shi-uen	勸世文	.. 16	Li-tsi	犁子	.. 253
<i>La</i>			Li-tsi	李子	.. 253
La	拉	.. 255	<i>Lih</i>		
La	拉, 來	.. 259	Lih-ch'uen	立春	.. 271
La-tao	拉倒	.. 252	Lih-hsia	立夏	.. 271
<i>Lah</i>			Lih-ki	力氣	.. 106
Lah	臘	48, 254	Lih-ts'iu	立秋	.. 271
Lah-chuh	臘燭	.. 251	Lih-tong	立冬	.. 271
<i>Lai</i>			<i>Liang</i>		
Lai	來	.. 26	Liang	亮	.. 92
<i>Lan</i>			Liang	兩	.. 16
Lan	藍	.. 251	Liang	輛	.. 114
Lan	爛	.. 254	Liang	涼	.. 251
Lan-tsi	籃子	.. 251	Liang	量	.. 87

CHINESE INDEX.

Liang-iang	兩樣	.. 252	Ma		
Liao			Ma	馬	4, 273
Liao	了	.. 32	Ma	嗎	.. 22
Liao-puh-teh	了不得	.. 59	Ma	罵	.. 255
Lien			Ma-i	嗎蟻	.. 251
Lien	連	.. 80	Ma-shang	馬上	.. 261
Lien	臉	.. 53	Ma-ts'ioh	麻雀	.. 254
Lin			Mah		
Lin-shae	鄰舍	.. 253	Mah-pu	抹布	.. 252
Ling			Mai		
Ling	零	.. 15	Mai	買	.. 16
Ling-huen	靈魂	.. 53	Mai	賣	.. 16
Ling-sui	零碎	.. 253	Mai	埋	.. 106
Ling-uai	另外	.. 80	Man		
Liu			Man	慢	.. 32
Liu	流	.. 76	Man	滿	.. 87
Liu	留	.. 80	Man-t'eo	饅頭	.. 251
Liu-shu	柳樹	.. 254	Mang		
Lo			Mang-chong	芒種	.. 271
Lo	鑼	.. 91	Mao		
Lo-po	蘿蔔	.. 254	Mao	貓	.. 251
Lo-tsī	騾子	.. 253	Mao	毛	.. 252
Loh			Mao	卯	.. 273
Loh-t'ō	駱駝	.. 251	Mao-ch'ong	毛蟲	.. 251
Long			Mao-ping	毛病	.. 252
Long	弄	105, 111	Mao-tsī	帽子	.. 37
Long	龍	.. 273	Meh		
Long-tsī	聾子	.. 105	Meh	墨	.. 4
Long-tsong	攏總	.. 270	Meh-teo-tsī	墨斗子	.. 253
Lu			Meh-tsī	麥子	.. 254
Lu	路	.. 37	Mei		
Luh			Mei	每	.. 252
Luh	六	.. 8	Mei-mao	眉毛	.. 252
Lü			Mei-mei	妹妹	.. 69
Lü-tsī	驢子	.. 16	Men		
Luen			Men	們	.. 1
Luen	論	.. 87	Men	門	.. 53

Men-t'u	門徒	.. 53	Muh-tsiang	木匠	.. 76
<i>Meng</i>			<i>Na</i>		
Meng	蒙	.. 255	Na	那, 那	.. 1, 8
<i>Meo</i>			Na	拿	.. 32
Meo	某	.. 251	Na-hai-uen	那還問	.. 100
<i>Mi</i>			Na-hsiao-teh	那曉得	.. 102
Mi-huh	迷惑	.. 92	Na-k'ü	拿去	.. 32
<i>Mih</i>			Na-lai	拿來	.. 32
Mih-feng-tsi	蜜蜂子	.. 251	Na-mo	那麼	.. 55
<i>Miao</i>			Na-mo-iang	那麼樣	.. 31
Miao	廟	.. 53	Na-sie	那些	.. 35
<i>Mieh</i>			Na-sbī-ih-ting-tih	那是一定的	99
Mich-tsiang	篋匠	.. 251	Na-shī-puh-iong	那是不用	} 99
<i>Mien</i>			shoh-tih	說的	
Mien	面	81, 114	Na-shī-puh-iong	那是不用	} 99
Mien-hua	綿花	.. 252	kiang-tih	講的	
Mien-iang	綿羊	.. 254	Na-lai-tih-hua	那來的話	99
Mien-tsui	免罪	.. 87	<i>Nai</i>		
<i>Ming</i>			Nai	嫻	.. 253
Ming	命	.. 253	Nai-nai	奶奶	.. 254
Ming-nien	明年	.. 37	<i>Nan</i>		
Ming-peh	明白	.. 256	Nan	男	.. 27
Ming-sheng	名聲	.. 252	Nan	難	.. 93
Ming-t'ien	明天	.. 37	Nan	南	.. 65
Ming-tsi	名子	.. 92	Nan-uei	難爲	.. 256
<i>Mo</i>			<i>Neng</i>		
Mo-kuei	魔鬼	.. 92	Neng	能	.. 80
<i>Moh</i>			<i>Ni</i>		
Moh	莫	.. 253	Ni	你	.. 1
Moh-neo	末後	.. 92	Ni	呢	.. 76
Moh-moh-liao	末末了	.. 93	Ni-pa	泥巴	.. 253
<i>Mu</i>			<i>Nien</i>		
Mu-ts'in	母親	.. 253	Nien	念	.. 4
<i>Muh</i>			Nien	年	.. 37
Muh-iu	沒有	.. 22	Nien-ki	年紀	.. 59
Muh-sī	牧師	.. 1	<i>Ning</i>		
Muh-t'eo	木頭	.. 32	Ning-k'o	寧可	.. 106

CHINESE INDEX.

<i>Niu</i>			<i>Pao</i>		
Niu	牛	79, 273	Pao	包	.. 89
Nü	女	.. 27	Pao	飽	.. 105
Nü-rī	女兒	.. 80	Pao	保	.. 80
O	我	.. 1	Pao-ch'eo	報仇	.. 255
O	餓	.. 252	Pao-hu	保護	.. 256
O-tsi	蛾子	.. 253	Pao-ing	報應	.. 105
Oh	惡	.. 91	Pao-peī	寶貝	.. 253
Oh	惡	.. 91	Pao-tsī	飽子	.. 253
Pa	把	.. 32	P'ao		
Pa	罷	.. 70	P'ao-sin-tih	跑信的	.. 253
Pa-puh-teh	巴不得	.. 92	Peh	百	.. 8
Pah	八	.. 8	Peh	白	.. 69
P'a	怕	.. 92	Peh	北	.. 65
Pai	拜	.. 22	Peh-lu	白露	.. 271
Pai	擺	.. 76	Peh-peh	伯伯	.. 252
Pan	半	.. 43	Peh-sing	百姓	.. 253
Pan	辦	.. 106	Peh-sang-seng-tih	白生生的	.. 111
Pan	板	.. 69	Pei	倍	.. 55
Pan-teng	板橙	.. 69	Pei	被	.. 87
P'an	盤子	.. 69	Pei	背	.. 251
Pang	幫忙	.. 278	Pei-o	被窩	.. 252
Pang-pu	幫補	.. 278	Pei-tsī	杯子	.. 252
Pang-tsu	幫助	.. 76	P'ei	賠	.. 255
Pang-tsī	膀子	.. 251	P'ei	陪	.. 255
P'ang	旁	.. 254	Pen	本	.. 103
P'ang	旁	.. 254	Pen-fen	本分	.. 105
			Pen-iang	本洋	.. 262
			Pen-kia	本家	.. 252
			Pen-lai	本來	.. 91
			Pen-nien	本年	.. 270
			Pen-sī	本事	.. 69
			Pen-ti	本地	.. 103

CHINESE INDEX.

Pen-ts'ien	本錢	.. 262	Pien-tsi	辮子	.. 79
Pen-fieh	本月	.. 270	P'ien	篇	.. 113
P'en	盆	.. 79	P'in	貧窮	.. 253
P'eng	碰	.. 70	P'ing	並	.. 277
P'eng-iu	朋友	.. 1, 8	Ping	病	.. 87
Pi	敝	.. 37	Ping	丙	.. 272
Pi	比	.. 55	Ping-ting	兵丁	.. 69
Pi-fang	比方	.. 65	Ping-tsi	餅子	.. 79
Pi-k'ong	鼻孔	.. 253	P'ing	瓶	.. 69
Pi-tsi	鼻子	.. 253	P'ing	平	.. 48
Pi-ts'i	彼此	.. 105	P'ing-kü	憑據	.. 105
Pih	筆	-1, 15, 114	P'o	玻	.. 252
Pih	必	.. 277	Po-li	璃子	.. 106
Pih-hu	壁虎	.. 253	Po-tsi	跛子	.. 76
Pih-iao	必要	.. 277	P'o	破	.. 81
Pih-peh	逼迫	.. 105	Poh	薄	.. 262
Pih-tsi	璧子	.. 253	Pu	補	.. 254
P'i	皮	.. 254	Pu	布 (一疋)	.. 59
P'i-tsiang	皮匠	.. 253	P'u-sa	菩薩	.. 53
P'ih	匹	.. 113	P'u-tsi	舖子	.. 69
P'ih	疋	.. 114	Puh	不	.. 22
Piao	表	.. 254	Puh-hao	不好	.. 260
Piao-ming	表明	.. 255	Puh-iao	不要	.. 43
Pieh	別	.. 93	Puh-kan	不敢	.. 272
Pieh-tih	別的	.. 108	Puh-k'en	不肯	.. 108
Pien	變	.. 106	Puh-k'i	不起	.. 109
Pien	遍	.. 65	Puh-ko	不過	70, 277
Pien-tang	便當	.. 92			

ENGLISH INDEX.

Puh-p'a	不 怕	.. 278		<i>Roh</i>		
Puh-k'ò	不 可	.. 108	Rob-shī	若 是	.. 252	
Puh-pih	不 必	.. 255		<i>Ru</i>		
Puh-kien-teh	不 見 得	.. 92	Ru	如	.. 55	
Pub-luen	不 論	.. 278	Ru-t'ong	如 同	.. 253	
Puh-ru	不 如	.. 108		<i>Ruh</i>		
Puh-teh	不 得	.. 108	Ruh	肉	.. 253	
Puh-t'ong	不 同	.. 252	Ruh-kiao	入 教	.. 255	
Puh-tsai	不 在	.. 252	Ruh-tsī	褥 子	.. 253	
Puh-uen	不 問	.. 34		<i>Ruan</i>		
Puh-san-puh-si	不 三 不 四	112	Ruan	軟	.. 105	
<i>Ræ</i>			Ruan-roh	軟 弱	.. 254	
Ræ	惹	.. 256		<i>Ruen</i>		
<i>Ran</i>			Ruen-tieh	閏 月	.. 252	
Ran-heo	然 後	.. 270		<i>Sa</i>		
Ran-tsiang	染 匠	.. 252	Sa	洒	.. 256	
<i>Rang</i>				<i>Sah</i>		
Rang	讓	.. 256	Sah-huang	撒 謊	.. 106	
<i>Rao</i>				<i>San</i>		
Rao	饒	.. 76	San	三	.. 8	
<i>Reh</i>			San	散	.. 256	
Reh	熱	.. 53		<i>Sao</i>		
Reh-nao	熱 鬧	.. 251	Sao-cheo	掃 帚	.. 251	
Reh-sin	熱 心	.. 106		<i>Seh</i>		
<i>Ren</i>			Seh	塞	.. 256	
Ren	人	.. 4	Seh-tsī	虱 子	.. 253	
Ren	壬	.. 272		<i>Seng</i>		
Ren-kia	人 家	.. 69	Seng	省	.. 80	
Ren-teh	認 得	.. 65	Seng	生	.. 55	
<i>Ri</i>			Seng-k'í	生 氣	.. 255	
Ri	二	.. 8	Seng-kiang	生 薑	.. 252	
Ri-lai	二 來	.. 100		<i>Seo</i>		
Ri-to	耳 朵	.. 252	Seo	瘦	.. 254	
Ri-ts'eng	二 層	.. 100		<i>Si</i>		
Ri-tsī	兒 子	.. 1	Si	洗	.. 37	
<i>Rih</i>			Si	細	.. 80	
Rih	日	.. 70	Si	西	.. 65	

CHINESE INDEX.

Si-li	洗禮	.. 92	Sie-tsī	寫字	.. 26
Si-lien p'en	洗臉盆	.. 254	<i>Sien</i>		
Si-tsao p'en	洗澡盆	.. 251	Sien	綾	.. 80
<i>Sih</i>			Sien	先	.. 32
Sih-tsī	簾子	.. 70	Sien	坎	.. 254
Sih-fu	媳婦	.. 80	Sien-seng	先生	.. 1
<i>Si</i>			Sien-ts'ien	先前	.. 270
Si	絲	.. 263	<i>Sin</i>		
Si	事	.. 8	Sin	信 (一封)	.. 22
Si	四	.. 8	Sin	信	.. 48
Si	死	.. 43	Sin	心	.. 48
Si	已	.. 273	Sin	新	.. 26
Si	似	.. 277	Sin	幸	.. 272
Si-hu	似乎	.. 87	<i>Sing</i>		
Si-mu	師母	.. 80	Sing	姓	.. 37
Si-ts'ing	事情	.. 258	<i>Siu</i>		
Si-t'i	事體	.. 258	Siu-ts'ai	秀才	.. 80
Si-tsī	獅子	.. 253	<i>So</i>		
<i>Siang</i>			So	所	.. 92
Siang	想	.. 92	So-i	所以	.. 99
Siang	像	.. 87	So	鎖	.. 253
Siang	相	.. 92	<i>Song</i>		
Siang-kan	相干	.. 92	Song	送	.. 70
Siang-tsī	箱子	.. 22	Song	鬆	.. 253
<i>Siao</i>			Song-shu	松樹	.. 252
Siao	小	.. 22	<i>Su</i>		
Siao	笑	.. 255	Su	數	.. 59
Siao-han	小寒	.. 271	Su-tsī	梳子	.. 79
Siao-man	小滿	.. 271	Su-ts'ai	蔬菜	.. 254
Siao-shu	小暑	.. 271	<i>Suh</i>		
Siao-süeh	小雪	.. 271	Suh-ü	俗話	.. 92
Siao-sin	小心	.. 92	<i>Süeh</i>		
Siao-tsie	小姐	.. 252	Süeh	雪	.. 59
<i>Sie</i>			<i>Süh</i>		
Sie	些	.. 32	Süh	戌	.. 273
Sie	邪	.. 92	<i>Suan</i>		
Sie-sie	謝謝	.. 59	Suan	算	.. 92
			Suan-ming	算命	.. 255

CHINESE INDEX.

Suan-p'an	算盤	.. 262	Shen	深	.. 55
<i>Sui</i>			Shen	神	.. 59
Sui	歲	.. 59	Shen	申	.. 273
Sui	碎	.. 251	Shen-ch'ü	甚至於	.. 106
Sui-pien	隨便	.. 93	Shen-mo	甚麼	.. 4
Sui-ran	雖然	.. 70	Shen-ts'i	身子	.. 69
Sui-tsih	隨即	.. 261	<i>Sheng</i>		
<i>Shah</i>			Sheng-hsia	贖下	.. 81
Shah	殺	.. 99	Sheng-in	聲音	.. 4
<i>Shæ</i>			Sheng-k'ü	聲氣	.. 258
Shæ	賒	.. 262	Sheng-ling	聖靈	.. 48
Shæ	蛇	.. 273	Sheng-shu	聖書	.. 4, 8
Shæ-chang	賒賬	.. 262	Sheng-si	勝似	.. 277
Shæ-mien	赦免	.. 255	Sheng-ts'an	聖餐	.. 253
Shæ-ming	捨命	.. 32	<i>Sheo</i>		
Shæ-pen	捨本	.. 262	Sheo	守	.. 80
Shæ-puh-teh	捨不得	.. 92	Sheo	手	.. 53
<i>Shai</i>			Sheo	手首	.. 114
Shai	晒	.. 76	Sheo	受	.. 87
<i>Shan</i>			Sheo	壽	.. 272
Shan	山	.. 43	Sheo-kin	手巾	.. 80
Shan	扇	.. 113	Sheo-shih	收拾	.. 256
Shan	善	.. 91	<i>Shi</i>		
Shan-iang	山羊	.. 252	Shi	詩	.. 76
Shan-ü	山芋	.. 253	Shi	是	.. 1
<i>Shang</i>			Shi	試	.. 87
Shang	上	.. 22	Shi-ch'ang	時常	.. 81
Shang	傷	.. 256	Shi-ch'en	時辰	.. 253
Shang-hsia	上下	.. 271	Shi-shi	時時	.. 101
Shang-i	商議	.. 106	Shi-heo	時候	.. 37
Shang-ti	上帝	.. 4, 16	Shi-k'eh	時刻	.. 101
Shang-tang	上當	.. 94	Shi-kiai	世界	.. 32
<i>Shao</i>			Shi-teh	使得	.. 254
Shao	少	.. 43	<i>Shih</i>		
Shao	燒	.. 70	Shih	濕	.. 53
<i>Sheh</i>			Shih	十	.. 8
Sheh-t'eo	舌頭	.. 254	Shih-fen	十分	.. 70

Shih-mo	什麼	.. 258		<i>Ta</i>		
Shih-rī-ti-chī	十二地支	273	Ta	大	.. 22	
Shih-t'ien-kan	十天干	.. 272	Ta	打	.. 70	
Shih-t'iao-kiai	十條誠	.. 254	Ta-chang	打仗	.. 278	
Shih-t'eo	石頭	.. 16	Ta-chong	大衆	.. 270	
Shih-tsai	實在	.. 80	Ta-fah	打發	.. 32	
Shih-tsi	識字	.. 91	Ta-fan	大凡	.. 270	
Shih-tsi-kia	十字架	.. 43	Ta-ha-k'ien	打阿欠	.. 278	
	<i>Shoh</i>		Ta-han	大寒	.. 251	
Shoh	說	30, 278	Ta-kai	大概	.. 92	
Shoh-hua	說話	.. 26	Ta-kia	打架	.. 278	
	<i>Shu</i>		Ta-kiao	打攪	.. 278	
Shu	書	.. 1	Ta-ko	大哥	.. 257	
Shu	樹	.. 70	Ta-kuan-sī	打官司	.. 255	
Shu	鼠	.. 273	Ta-meh	大麥	.. 251	
Shu-fang	書房	.. 253	Ta-pien-tsī	打辮子	.. 278	
Shu-kia-tsī	書架子	.. 251	Ta-shu	大暑	.. 251	
	<i>Shuh</i>		Ta-süeh	大雪	.. 251	
Shuh	熟	.. 55	Ta-shui	打水	.. 73	
Shuh	贖	.. 48	Ta-shih-liao	打濕了	.. 73	
Shuh	屬	.. 272	Ta-suan	打算	.. 278	
Shuh-shuh	叔叔	.. 252	Ta-t'ing	打聽	.. 73	
	<i>Shuah</i>		Ta-tso	打坐	.. 278	
Shuah-tsī	刷子	.. 251	Ta-ts'ao-kao	打草稿	.. 278	
	<i>Shuai</i>			<i>Tah</i>		
Shuai-pai	衰敗	.. 106	Tah	搭	.. 262	
	<i>Shuang</i>		Tah-ing	答應	.. 265	
Shuang	雙	53, 114		<i>T'a</i>		
Shuang-kiang	霜降	.. 271	T'a	他	.. 1	
Shuang-k'uai	爽快	.. 251		<i>Tai</i>		
	<i>Shui</i>		Tai	戴	.. 256	
Shui	水	.. 53	Tai	待	.. 256	
Shui	誰	.. 259	Tai	帶	.. 37	
Shui-keo	水溝	.. 252		<i>T'ai</i>		
Shui-kiao	睡覺	.. 93	T'ai	太	.. 32	
Shui-niu	水牛	.. 251	T'ai	抬	.. 37	
Shui-tih	誰的	.. 259	T'ai-iang	太陽	.. 69	

CHINESE INDEX.

T'ai-kiao-tih	抬轎的	.. 67			
T'ai-t'ai	太太	.. 252	Teh	得	.. 26
T'ai-t'eo	抬頭	.. 256	Teh-hen	得很	.. 59
	<i>Tan</i>		Teh-kiu	得救	.. 76
Tan	單	.. 259	Teh-sheng	得勝	.. 255
Tan	但	.. 259	Teh-tsui	得罪	.. 65
Tan	擔	.. 99		<i>Teng</i>	
Tan-koh	耽擱	.. 255	Teng	燈	.. 4, 10
	<i>T'an</i>		Teng	等	.. 105
T'an	貪	.. 262	Teng-long	燈籠	.. 252
T'an	談	.. 99	Teng-tsi	戥子	.. 262
	<i>Tang</i>			<i>T'eng</i>	
Tang	擋	.. 80	T'eng	疼	.. 255
Tang	當	.. 92		<i>Teo</i>	
Tang-nien	當年	.. 94	Teo-ran	陡然	.. 91
Tang-p'u	當舖	.. 93		<i>T'eo</i>	
Tang-rh	當日	.. 93	T'eo	頭	53, 114, 278
Tang-shi	當時	.. 93	T'eo	偷	.. 256
Tang-t'ien	當天	.. 93	T'eo-fah	頭髮	.. 252
	<i>T'ang</i>		T'eo-li	頭裡	.. 270
T'ang	轆	.. 76	T'eo-ts'ien	頭前	.. 270
T'ang	湯	.. 254		<i>Ti</i>	
T'ang	躺	.. 255	Ti	第	.. 8
T'ang	糖	.. 254	Ti	地	.. 53
	<i>Tao</i>		Ti	遞	.. 255
Tao	道	.. 114	Ti-fang	地方	.. 4
Tao	到	.. 27	Ti-hsiong	弟兄	.. 257
Tao	倒	.. 70	Ti-juh	地獄	.. 105
Tao-ch'ü	到處	.. 76	Ti-pan	地板	.. 252
Tao-kia	到家	.. 103	Ti-tsi	底子	.. 262
Tao-kao	禱告	.. 27		<i>Tih</i>	
Tao-li	道理	.. 30	Tih	的	.. 1
Tao-ti	到底	.. 91		<i>T'i</i>	
Tao-tsi	刀子	.. 69	T'i	替	.. 262
	<i>T'ao</i>		T'i	剃	.. 70
T'ao	討	.. 255	T'i-mien	體面	.. 252
T'ao-tsi	桃子	.. 253	T'i-tsi	梯子	.. 252

<i>Tiao</i>			<i>T'ing</i>		
T'iao	吊	.. 113	T'ing	聽	.. 8
T'iao	掉	.. 106	T'ing-kien	聽見	.. 26
<i>T'iao</i>			<i>Tiu</i>		
T'iao	條	.. 113	Tiu	丟	.. 99
T'iao	挑	.. 37	To		
T'iao-fu	挑夫	.. 53	To	多	.. 16
T'iao-keng	調羹	.. 254	To	朶	.. 114
<i>T'ieh</i>			To-huei	多會	.. 270
T'ieh	跌	.. 76	To-pi	躲避	.. 255
T'ieh-kia	跌價	.. 262	To-shao	多少	15, 259
T'ieh-tsi	碟子	.. 254	To-tsan	多借	.. 43
<i>T'ieh</i>			T'o		
T'ieh	鐵	.. 252	T'o-tang	妥當	.. 254
T'ieh-tsiang	鐵匠	.. 251	T'oh		
<i>Tien</i>			T'oh	脫託	.. 92
Tien	店	.. 53	T'oh		.. 255
Tien	點	.. 43	Tong	懂	.. 22
Tien-bo	點火	.. 255	Tong	動	.. 99
Tien-sin	點心	.. 251	Tong	冬	.. 48
<i>T'ien</i>			Tong	東	.. 65
T'ien	舔	.. 255	Tong	凍	.. 255
T'ien	天	.. 22	Tong-chi	冬至	.. 271
T'ien	甜	.. 254	Tong-puh-tong	動不動	.. 101
T'ien	添	.. 99	Tong-si	東西	.. 1, 8
T'ien-hsia	天下	.. 69	T'ong		
T'ien-p'ing	天平	.. 48	T'ong	銅	.. 32
T'ien-t'ang	天堂	.. 105	T'ong-shen	通身	.. 270
<i>Ting</i>			T'ong-tsiang	銅匠	.. 251
Ting	釘	.. 65	Tu		
Ting	頂	113, 277	Tu	都	.. 48
Ting	丁	.. 272	Tu	賭	.. 255
Ting	定	.. 93	Tu-tsi	肚子	.. 79
Ting-tso	定做	.. 95	Tuh		
Ting-tsi	釘子	.. 48	Tuh	讀	.. 258
Ting-tsi	錠子	.. 262	Tuh-shu-ren	讀書人	.. 258

CHINESE INDEX.

<i>T'u</i>				Tsai-tso-pien 在左邊 .. 76	
T'u	兔	.. 273		Tsai-nai 在外 .. 80	
T'u-hua	土話	.. 253		Tsai-nai-t'eo 在外頭 .. 27	
<i>Tuan</i>				<i>Ts'ai</i>	
Tuan	短	.. 254		Ts'ai 纈 .. 81	
Tuan	斷	.. 254		Ts'ai 財 .. 254	
<i>T'uen</i>				Ts'ai-kang 纈剛 .. 277	
T'uen	吞	.. 256		<i>Tsan</i>	
<i>Tui</i>				Tsan-mei-shi 讚美詩 .. 4, 16	
Tui	對	70, 278		<i>Ts'an</i>	
Tui	堆	.. 255		Ts'an 發 .. 114	
<i>T'ui</i>				<i>Tsang</i>	
T'ui	退	.. 256		Tsang 蹕 .. 76	
T'ui	推	.. 59		<i>Ts'ang</i>	
<i>Tsai</i>				Ts'ang-in 蒼蠅 .. 252	
Tsai	在	.. 22		<i>Tsao</i>	
Tsai	再	.. 59		Tsao 造 .. 22	
Tsai-chae-li 在這裏		.. 22		Tsao 早 .. 37	
Tsai-chae-pien 在這邊		.. 37		Tsao-fan 造反 .. 256	
Tsai-chong-kien 在中間		.. 253		Tsao-i 早已 .. 270	
Tsai-heo-t'eo 在後頭		.. 70		Tsao-shang 早上 .. 43	
Tsai-hsia-pien 在下邊		.. 251		Tsao-nien 早年 .. 270	
Tsai-iu-pien 在右邊		.. 99		Tsao-uan 早晚 .. 261	
Tsai-kia-sbang 再加上		.. 81		<i>Ts'ao</i>	
Tsai-li-t'eo 在裏頭		.. 27		Ts'ao 草 .. 69	
Tsai-mien-ts'ien 在面前		.. 106		Ts'ao-chi 草紙 .. 253	
Tsai-na-li 在那裏		.. 8, 22		<i>Tseh</i>	
Tsai-na-pien 在那邊		.. 37		Tseh 窄 .. 253	
Tsai-na-ri 在那兒		.. 259		Tseh-pei 責備 .. 255	
Tsai-na-k'uai 在那塊		.. 259		<i>Tsen</i>	
Tsai-nui 在內		.. 80		Tsen-mo-iang 怎麼樣 .. 37	
Tsai-p'ang-pien 在旁邊		.. 27		<i>Ts'eng</i>	
Tsai-shang-pien 在上邊		.. 93		Ts'eng 層 .. 114	
Tsai-shoh 再說		.. 256		<i>Tseo</i>	
Tsai-tang-chong 在當中		.. 106		Tseo 走 .. 32	
Tsai-ti-hsia 在底下		.. 22		<i>Tsi</i>	
Tsai-ts'ien-t'eo 在前頭		.. 70		Tsi 擠 .. 256	

<i>Ts'í</i>			<i>Ts'ien</i>		
Ts'í	砌	.. 55	Ts'ien	前	.. 59
	<i>Ts'ih</i>		Ts'ien	錢	.. 18
Ts'ih	七	.. 8	Ts'ien	千	.. 15
Ts'ih-ta-pah-siao	七大八小	112	Ts'ien	淺	.. 254
Ts'ih-sheo-pah-kioh	七手八脚	112	Ts'ien-heo	前後	.. 271
Ts'ih-tsiang	漆匠	.. 253	Ts'ien, ih-tiao	一吊錢	.. 43
	<i>Ts'i</i>		Ts'ien-ch'uan-tsi	錢串子	.. 251
Ts'i	字	.. 4	Ts'ien-uan	千萬	.. 277
Ts'i	子	.. 273	Ts'ien-t'ien	前天	.. 43
Ts'i-ki	自己	.. 1	Ts'ien-li-king	千里鏡	.. 254
Ts'i-kia	自家	.. 257		<i>Tsin</i>	
Ts'i-ran	自然	.. 99	Tsin	盡	.. 81
Ts'i-tien	字典	.. 1	Tsin	儘	.. 99
	<i>Ts'í</i>		Tsin	進	.. 65
Ts'í-hsing	辭行	.. 256		<i>Ts'in</i>	
Ts'í-k'eh	此刻	.. 210	Ts'in	親	99, 103
Ts'í-pei	慈悲	.. 55	Ts'in-ts'ih	親戚	.. 253
	<i>Tsiang</i>			<i>Tsing</i>	
Tsiang-lai	將來	.. 80	Tsing	井	.. 254
Tsiang-tsiang-tih	將將的	92, 278		<i>Ts'ing</i>	
Tsiang-kin	將近	.. 272	Ts'ing	請	.. 4
	<i>Ts'iang</i>		Ts'ing-kiao	請教	.. 4
Ts'iang	牆	.. 55	Ts'ing-ming	清明	.. 271
	<i>Ts'iao</i>		Ts'ing-ts'u	清楚	.. 55
Ts'iao	瞧	.. 258	Ts'ing-üen	情愿	.. 254
	<i>Tsie</i>			<i>Ts'ioh</i>	
Tsie	借	.. 48	Ts'ioh-piao	雀鳥	.. 80
Tsie-tsie	姐姐	.. 69		<i>Tsiu</i>	
	<i>Tsieh</i>		Tsiu	就	.. 32
Tsieh	接	.. 256	Tsiu	酒	.. 80
Tsieh	節	.. 16	Tsiu-choh	就着	.. 255
Tsieh-k'í	節氣	.. 69	Tsiu-shí	就是	.. 15
	<i>Tsieh</i>			<i>Ts'iu</i>	
Ts'ieh	切	.. 277	Ts'iu	秋	.. 48
	<i>Tsien</i>		Ts'iu-fen	秋分	.. 271
Tsien	箭	.. 251			

<i>Tso</i>			<i>Ts'uen</i>		
Tso	坐	.. 4	Ts'üen	全	.. 252
Tso	座	.. 113	<i>Tsui</i>		
Tso	做	.. 16	Tsui	嘴	.. 253
Tso-h-pai	做禮拜	.. 30	Tsui	罪	.. 48
Tso-tao-kuo	做禱告	.. 30	Tsui	最	.. 277
Tso-in	左右	.. 271	<i>Ts'ui</i>		
Tso-mai-mai	做買賣	.. 19	Ts'ui	催	.. 256
<i>Tsoh</i>			<i>U</i>		
Tsoh	作	.. 262	U	五	.. 8
Tsoh-t'ien	昨天	.. 43	U	無	.. 254
Tsoh-tsi	鑿子	.. 251	U	戊	.. 272
Tsoh-rī-ko	昨兒個	.. 270	U	午	.. 253
<i>Ts'o</i>			U-kong	蜈蚣	.. 251
Ts'o	錯	.. 32	U-pih	務必	.. 277
<i>Tsong</i>			U-kuh-peh-ko	五穀百菓	.. 258
Tsong	總	.. 65	<i>Uh</i>		
<i>Ts'ong</i>			Uh	屋	.. 254
Ts'ong	從	.. 92	<i>Ü</i>		
Ts'ong-ming	聰明	.. 55	Ü	雨	.. 59
Ts'ong-ts'ien	從前	.. 252	Ü	雨與	.. 93
<i>Tsu</i>			Ü	魚	.. 106
Tsu-tang	阻擋	.. 255	Ü	遇	.. 255
Tsu-tsung	祖宗	.. 69	Ü-peí	豫備	.. 255
<i>Tsuh</i>			Ü-shui	雨水	.. 271
Tsuh-ts'ien	足錢	.. 262	<i>Ua</i>		
<i>Ts'u</i>			Ua	瓦	.. 254
Ts'u	初	.. 48	Ua-tsiang	瓦匠	.. 251
Ts'u	粗	.. 80	<i>Uai</i>		
Ts'u	醋	.. 254	Uai-kueh	外國	.. 26
<i>Tsü</i>			<i>Uan</i>		
Tsü-huei	聚會	.. 91	Uan	萬	.. 15
<i>Tsuen</i>			Uan	晚	.. 261
Tsuen	尊	.. 114	Uan	碗	.. 69
<i>Ts'uen</i>			Uan	完	.. 93
Ts'uen	寸	.. 87	Uan-kueh-kin-cheo	萬國九州	251
			Uan-shang	晚上	.. 43

CHINESE INDEX.

<i>Uang</i>			Uei-chi	爲止	.. 92
Uang	往	.. 99	Uei-shen-mo	爲甚麼	.. 22
Uang	望	.. 255	<i>Uen</i>		
Uang-rih	往日	.. 87	Uen	文	.. 114
Uang-uang	往往	.. 101	Uen	問	.. 4
Uang-ki	忘記	.. 53	Uen-tsi	蚊子	.. 253
<i>Ueh</i>			Uen-chang	文章	.. 80
Ueh	月	.. 48	Uen-shu	文書	.. 80
Ueh	越	.. 55	<i>Uen</i>		
Ueh-liang	月亮	.. 69	Uen	圓	.. 55
<i>Uei</i>			Uen	遠	.. 65
Uei	尾	.. 114	Uen-ka	緣故	.. 253
Uei	爲	.. 255	Uen-pao	元寶	.. 69
Uei	位	.. 113	<i>Uin</i>		
Uei	未	.. 273	Uin	雲	.. 76
Uei	圍	.. 80			

INDEX TO NOTES.



	Page.		Page.
Ai 挨	90	<i>Kia</i> 家	68
Cents	47	<i>Kiao</i> 叫	68
Chapel, names for	25	<i>Kien</i> 見	112
<i>Chæ</i> 這	3	<i>Kiao</i> 抖 and <i>ts'ing</i> 請 dif- } 36	
<i>Ch'uh-huei</i> 出會	74	ference between	
Comparison	74	<i>Kiang-tao-li</i> 講道理	30
Designation of place	47	<i>Ko</i> 個 often omitted	14
Dollars	47	<i>Ko hao rih-tsi</i> 過好日子	74
<i>Fei</i> 非	84	<i>Kong-fu</i> 工夫	104
<i>Hao</i> 好	47	<i>Kuan</i> 慣	97
<i>Hoh-shi</i> 合式	63	<i>Kü</i> 句 qualifying word fol- } 36	
<i>Hsia</i> 下	41, 47	lowing	
<i>Hsiao-teh</i> 曉得	68	Left hand, the	78
<i>Hsi-huan</i> 喜歡	78	<i>Lu</i> 路	41
<i>Hsiang-fuh</i> 享福	112	<i>Men</i> 們	3
<i>Huai</i> 壞	78	<i>Ming-rih</i> 明日	74
<i>Huei</i> 會	74	<i>Mien</i> 面	84
<i>I</i> 以	36	Months, how distinguished	51
<i>Iang</i> 樣	41	<i>Na</i> 那	3
<i>Iang-ts'ien</i> 洋錢	47	Name precedes title	3
<i>Ih</i> —prefixed to <i>ting</i> 定	97	Next year	51
<i>In-tsi</i> 銀子	47	<i>Pa</i> 罷	74
<i>Kai</i> 該	97	Pause between nouns	6
<i>K'ai</i> 開 following verbs	112	<i>P'eng</i> 碰	74
<i>Kan</i> 看	14	Percentage	74
<i>Kan-tsing</i> 乾淨	58	<i>Pien</i> 邊	74
<i>Ken</i> 跟	104	<i>Pieh</i> 別	97
<i>Ki</i> 季	51	Proportion	74
<i>Ki-feng</i> 起風	112	<i>Puh</i> 不	30
		<i>Puh-ru</i> 不如	58

INDEX TO NOTES.

<i>Puh-tsin</i> 不盡 84	<i>Teh-tsui</i> 得罪 68
<i>Puh-hsing</i> 不行 104	<i>Tih</i> 的 often omitted 3, 14, 30
<i>Puh-k'o</i> 不可 104	<i>Tiu</i> 丟 104
<i>Eih</i> 日 74	<i>Tsan</i> 惜 47
<i>Sah-huang</i> 撒謊 112	<i>Tseo</i> 走 74
"Shah" 30	<i>Ts'i</i> 砌 58
<i>Sheng</i> 騰 84	<i>Ts'ien</i> 前 63
<i>Shih-tsi</i> 識字 97	<i>Tsin</i> 盡 84
<i>Shae-ming</i> 捨命 36	<i>Tsi</i> 子 51, 84
<i>Shi</i> 是 6, 20	<i>Tsoh-rih</i> 昨日 74
<i>Shoh-hua</i> 說話 30	<i>Tso-tao-kao</i> 做禱告 30
Singular or plural. the same } 3	<i>Tso li-pai</i> 做禮拜 30
word may be }	<i>To-shao</i> 多少 20
<i>Siang-tsi</i> 箱子 25	<i>Tong</i> 動 104
<i>Sin-sin</i> 信心 51	<i>Tu</i> 都 84
<i>Si-niang</i> 師娘 90	'Twenty' denoted by 兩十 20
<i>Sui-pien</i> 隨便 97	<i>Uang</i> 往 104
<i>Ta</i> 他 3	Verb "to be" 3
<i>Ta</i> 大 where inserted 58	Verbs often include prepositions 6
<i>Ta-men</i> 他們 25	Verbs which take 住 84
<i>Taels</i> 47	Verbs which take 人 104
<i>Tan</i> 擔 104	Verbs which take 掉 112
<i>Teo</i> 頭 30	"Will" 30

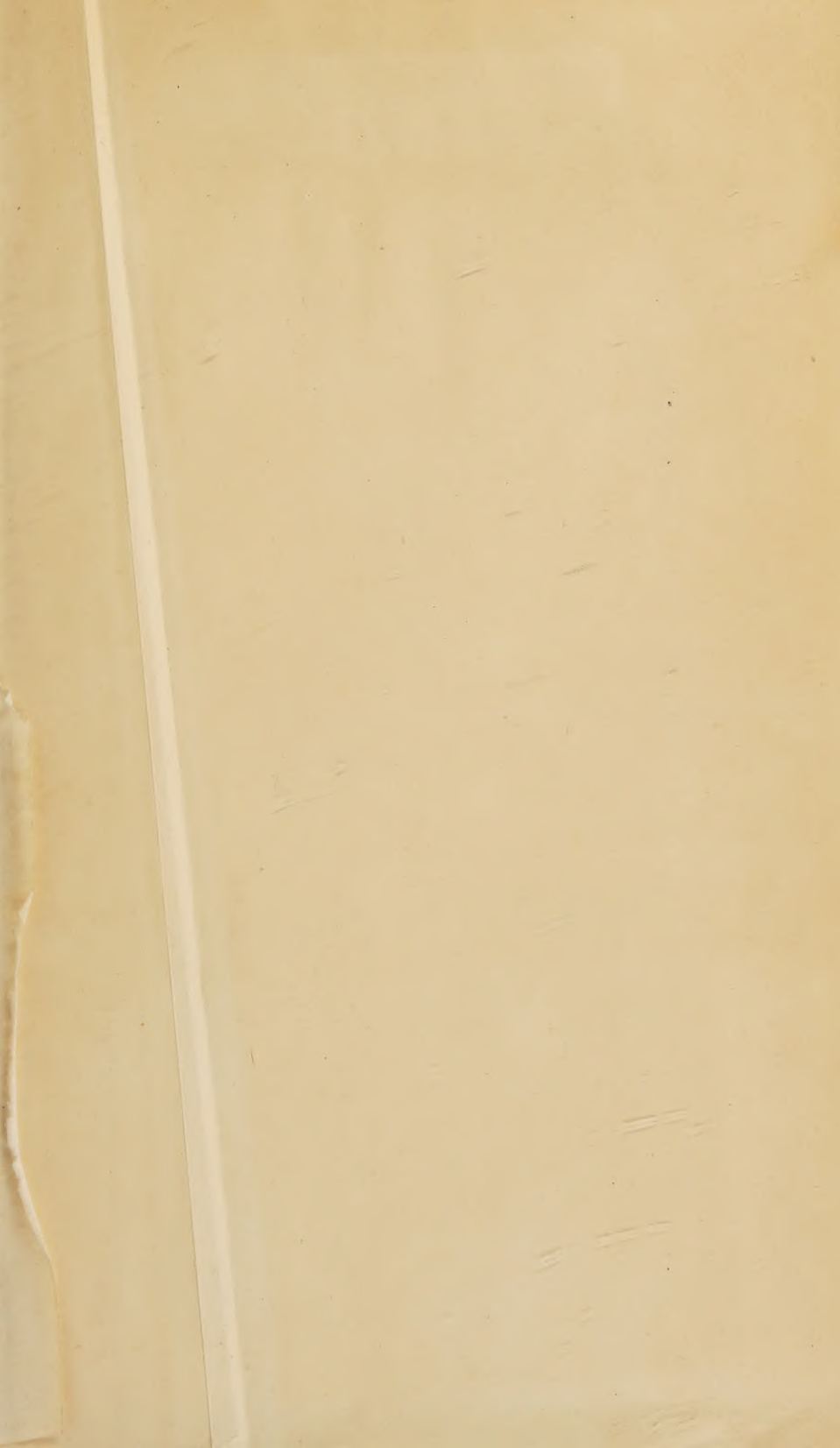
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